

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC"—an incorporated company. The Directors for 1887 and 1888 are: S. S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, J. M. Haven, Jos. Hutchinson.

The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE No. 1937.

SAN FRANCISCO, CAL., JUNE 26, 1889.

VOL. XXXVIII. . . No. 26

THE JOYFUL FEAST.

BY REV. J. B. SILCOX.

The Congregational Churches celebrate the Lord's Supper as an ordinance instituted by Christ to perpetuate the memory of Himself. There is no fixed rule as to how often it shall be observed. The churches in England and in Canada, as a rule, celebrate it monthly, generally at the morning service, but quite often at the close of the evening service. The churches in the United States, as a rule, observe it every alternate month. The pastor of the church presides, and the deacons, taking the elements from his hands, distribute them to the communicants, sitting in their pews. An ordained minister is not necessary to the celebration of the Supper. There is no reason why a congregation of believers without a pastor should not celebrate this ordinance in remembrance of the Christ in whose name they are gathered. The only consecration of the elements is the "giving of thanks," and if this is done by the pastor it is done in the name of the entire congregation. We do not attribute any mystical effect to what is described by Matthew and Mark as blessing the bread. The blessing is simply the "giving thanks," as stated by Luke and Paul. The invitation to commune is extended to all members of Christian churches who may be present. Many ministers make the invitation to all who love the Lord Jesus Christ. If a man or woman is "in Christ" they are therefore in the church and have a right to the table of their Lord. It is the Lord's table and not ours. The church does not presume to say who shall or who shall not come to this feast of love. Good and regular standing in an evangelical church is not the qualification necessary to come to this table, but personal love to a personal Saviour. It is our relation to Christ, and not to any particular church or denomination, that justifies our coming to this feast that our Lord himself has prepared.

In regard to Congregational theories of the Lord's Supper the last Congregational Creed says: "We believe in the Lord's Supper as a symbol of His atoning death, a seal of its efficacy and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself." The older Savoy declaration affirms that "Sacraments are holy signs and seals of the covenant of grace immediately instituted by Christ to represent Him and His benefits. There is in every sacrament a spiritual relation or fundamental union between the sign and the thing signified." It further affirms that the grace exhibited in or by the sacraments is not conferred by any power in them, but by the work of the spirit; and that the Lord's Supper was instituted for the perpetual remembrance and showing forth of the sacrifice of Himself in His death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in Him—to be a bond and pledge of their communion with Him and with each other. Worthy receivers outwardly partaking of the visible elements of this sacrament do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine, yet as really but spiritually present to the faith of believers in that ordinance as the elements themselves are to their outward senses." This older theory, it seems to me, is nearer the original purpose of Christ in instituting the Supper than the new Congregational Creed statement, Rev. R. W. Dale, of Birmingham, England, in his "Doctrine of the Real Presence and of the Lord's Supper," ably contends that the sacrament is not a spectacle or picture lesson, but an act. "Though the material elements are only symbols, the act of Christ when He places these elements in our hands is a spiritual reality. When the governor of a city hands the keys of the gates to the general of a besieging army, he does something more than perform a mere 'didactic' ceremony; by the surrender of the visible symbol he surrenders the city itself. The elements are the key surrendering possession of the city; the ring ratifying the vow of marriage; the 'seal,' to use the language of our fathers, of the covenant of grace. But he adds that the symbol only is received unless the grace of Christ is met with gratitude and faith.

The late Dr. Mellor, of Halifax, England, has in one sentence given a very full and true description of this sacrament when he says, "The Lord's Supper is a simple meal appointed by our Lord himself, and enjoined upon his disciples as a monumental assurance and seal, on his part, of his infinite love, as shown in his sacrificial death; and as a commemoration, on their part, of that same love through the participation of the emblems of bread and wine."

In observing this ordinance we cannot

keep too close to the words, "This do in remembrance of Me." Christ came to give men eternal life, and this life is in Himself. With a holy egotism he never put himself forward as the object of our faith and love and obedience. I am the way. I am the truth. I am the door. I am the vine. I am the light. I am the life. Come unto me. Learn of me. This do in remembrance of me. It is his real presence that makes the feast.

"We taste Thee, O Thou Living Bread, And long to feast upon Thee still; We drink of Thee, the Fountain Head, And thirst our souls from Thee to fill."

The presence of Christ with his people is always an occasion of joy and gladness. This sacrament should be celebrated in a joyous and triumphant spirit. The feast of the passover which it supersedes was a joyous feast. It celebrated the deliverance of a nation from bondage. The Lord's Supper celebrates a greater deliverance, and looks forward to a brighter Canaan. At that first Supper in the upper room the disciples thought of the sorrow of parting, but Christ made them look forward to the joy of meeting again in the "Father's house of many mansions." "Ye shall eat and drink at my table in my kingdom." "Your sorrow shall be turned into joy." One cannot read the free and friendly intercourse that passed between our Saviour and his disciples that night without feeling that it was a sacredly joyous occasion. We should come to the table not as culprits or criminals, but as the sons and daughters of the King. We should come with songs of joy, anticipating "the Lamb's great bridal feast of bliss and love" above. We honor Christ most and show our faith best by coming in this spirit. As bread strengthens the body and as wine gladdens the heart of man, so Christ himself is the strength and joy of his people. The Church, I am persuaded, has put guards and warnings around the table that are wholly alien to the spirit and intent of Christ in instituting the ordinance. Many devout Christians come to the table oppressed with the sense of their unworthiness, sometimes reproaching themselves as guilty of sacrilege in partaking of the emblems of redeeming love. The Roman Catholic Church, by their perversion of this simple ordinance, are responsible for this, for many Protestants have not yet come out fully from under that black superstition into the joyous sunshine of Christ's personal presence. It would be a great advantage to the Christian life of the Lord's people if we could restore the joyous and festive character that marked the primitive celebration of this sacrament, when the Christians observed it with gladness and singleness of heart, praising God. Black-visaged Fear did not guard the table of the Lord, but glad-faced Love sat at the head to welcome with joy each soul that approached it. Christ, who invites us, would have us come to this feast with the perfect love that casts out fear. The feast brought to our remembrance by this feast should flood the soul with holy joy. It bids us look away through the gloom of Gethsemane to the place where shines the eternal light. It bids us look from the cross to the throne. It bids us think not merely of the days of his humiliation, but of the day when "he shall come to be glorified in his saints, and to be admired in all them that believe." It bids us think of the welcome that awaits us beyond. The communions we hold here are foretastes of that larger, gladder communion we will participate in above. We shall see the King in his beauty. We shall see him as he is.

"Oh, if this glimpse of love Is so divinely sweet, What will it be, O Lord, above Thy gladdening smile to meet!" The ransom of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. San Diego.

NOTICE.

The Provisional Committee, desiring to do all in their power to make the General Association one of interest and profit, beg to invite suggestions or hints, at the earliest date possible, from any Congregationalist within the State. Suggestions may be made relating to programme, topics, or anything not determined by condition or by law.

W. D. WILLIAMS,
Chairman Prov. Com.
Tulare, June 24, 1889.

The *Missionary Herald* says: "It is a sad thing to report, in the midst of all the obstacles to the further Christianization of these islands, that six European Mormon missionaries, with their wives and a Hawaiian deacon, have begun work in Samoa in advocacy of Mormonism. Other reinforcements are said to be on their way from Utah. It is reported that there are no lack of funds, but so far they have made little impression on the natives."

PUGET SOUND NOTES.

Really, a "city of tents" does that part of Seattle around the ruins appear to be; for here you have the wholesale and the retail grocers, the dry goods people, some of the hardware stores, the butchers, bakers and restaurants, cigar stands and barbers, and nearly every other class of traffickers, all under canvas. They are at some inconvenience, to be sure, but amid the common difficulties all wear a spirit of forbearance as well as of enterprise and industry. Every one seems to be doing as well as he knows how, and each succeeding admirably. So greatly has this been apparent, that even with the business thrown largely upon one street, there has been very little confusion, and very few arrests for disturbances of any kind. Very much of this, doubtless, is due to the closed saloons and the absence of drunkenness. Never during the history of the past ten years of Seattle have there been so few arrests in any successive two weeks. If this could only continue! The Mayor's proclamation on the 19th withdrew all restrictions imposed at the outbreak of the fire, and on that same evening several of the saloons were in full blast, and others are opening out as fast as they can become located.

A petition praying for prohibition in the city for the next three months has been largely signed, not only by the strict temperance people, but by a very large number of our merchants, lawyers and other principal property holders, and will be presented to the city council to-night; but the saloon people tell us that they can get three names on their protest to one on our petition. This is probably true, and therefore prohibition is not yet. Our streets are now mostly cleared, our wharves our rebuilding, and several thousand men are preparing the way for the coming of the new city.

Last Sabbath Plymouth Church had the pleasure of welcoming their new pastor, Rev. G. A. Tewksbury, who gave to them two most excellent sermons, and addressed the Sunday School on their observance of Children's Day, which the fire had compelled them to postpone for a week.

The First Church, Tacoma, observed on the 17th inst. the fifteenth anniversary of its organization. This was the first organization for church work by any of the denominations in this town, then called New Tacoma. The first meetings were held in a tent brought there and set up by Rev. G. H. Atkinson, who for several years was its only pastor, coming once a month from Portland to supply them.

Pastor Hartwell invited several of the pastors of the city to be present, and after prayer by Supt. Greene of the C.S.S. and P. S., addresses were made by the Revs. Geo. A. Wilding of the First M. E. Church, W. A. Mackey of the First Presbyterian Church, Thomas Sims of the East Congregational Church, and A. P. Powelson, a former pastor. A social of an hour followed during which the "four C's" ("Congregational Church Co-operative Club") served refreshments. The newly organized church at Port Townsend, with its increasing membership, have their house of worship nearly completed and expect to dedicate it on the second Sabbath of July.

The Church at Edgewater are pushing forward their church enterprise, and will be ready for dedication early in August. The Port Angeles Church seems to have met with some delays, but it is hoped they will be able to complete their chapel within a few months.

The Congregational Sunday-school & Publishing Society has given Superintendent Greene two assistants for the summer and fall months in the person of Rev. Wm. F. Rose, late pastor at Port Gamble, who is pushing our Sunday-school interests just now along the lower Columbia river with considerable success; and Mr. R. A. Rowley, lately of Rochester, New York, who is organizing and visiting Sunday-schools in San Juan, Whatcom and Skagit counties, finding several destitute places, and others where, although there are some Christian privileges open to all, there is great manifest indifference on every hand.

On the 27th both Oregon and Washington meet in their respective associational meetings, the former at the Dalles and the latter at Ellensburg. In some respects it is unfortunate that we must both meet on the same day, but Oregon took the regular time of previous years, and the Washington committee could not, they thought, arrange very well for any other earlier or later date in the summer months.

It is proposed to lay before Washington Association the suggestion of a change of time of meeting from the summer to October or November, and through committees of correspondence endeavor to so arrange with your two general associations of California and with Oregon that these could be held on four successive weeks. In that case we could cooperate more successfully along the whole

line and also offer some inducements to the Eastern Secretaries of our Societies to visit this coast, and meet the representatives of our churches in closer contact than in most any other way.
SEATTLE, June 22d. S. G.

"PILGRIM HALL."

REPORTS FROM SARATOGA.

BOSTON, June 10, 1889.

DEAR PACIFIC: The "sons of the prophets" came in full array at this ministers' meeting, from the great Home Missionary Convocation at Saratoga. Dr. Webb, having been the presiding officer at the meeting, was first called upon to present his views concerning it. There seemed to be unfurled by the workers in the field, and by all the speakers, as never before, this one grand thought—"opportunity and obligation"—earnest men for that earnest work—for Christ's work—for our country's work—to redeem the dark places of our land for the kingdom of Christ.

There were very few funny speeches. The work, the occasion, was too serious. Dr. Quint and Dr. Furber and others followed Dr. Webb with glowing fire fresh from the altar. Each venerable speaker followed Dr. Webb with the assurance that, if he was twenty-five years younger, he would not remain east of the Missouri. This grand Home Missionary work loomed up as never before. It fills the heavens like the great comet, and cannot be hid. They had never before had such admiration for the zeal and energy and self-denial of the superintendents in the different fields, some of whom stood out boldly against cutting down the appropriations. The work should not be cut short, even if the appropriations were. There would be as much reason in cutting short the arms and the legs of the vigorous, growing boy who had outgrown his garments. The Master demands enlargement, growth, progress, not a timid shrinking and retreat. God is demanding great things of this country, as he did of the children of Israel in Palestine, and a great blight remains for our country if we fail to obey.

The ministry were urged to preach at least four Home Missionary sermons to their people till they are awake, and know what perils and what privileges are upon them.

Two earnest Christian ministers from the South were at the Convention, and worked with great harmony with the brethren. One of these, Rev. Scofield, was present in Pilgrim Hall and was called out. This was his first visit in Boston, although he, with others at the South, "started for Boston" in May of 1861. He thanked God that Gettysburg and several other fields interrupted their march northward. He spoke grandly of the great work of the Home Missionary Society.

Dr. Barrows of San Francisco was also called out, and made some thrilling remarks regarding this work in California, and pledging hearty co-operation. The appropriations must be enlarged, and the work go on triumphantly. I think every one present at this meeting made some new resolves, and girded the armor closer for the Master's work. One of the pleasant surprises of the occasion was to feel the strong grip on my arm of Dr. Barrows, resulting in a long interview at a sumptuous luncheon at the close of the meeting.

Your correspondent was greatly disappointed in not finding our good brother Rev. W. H. Cooke at this meeting, and therefore took a long walk to his rooms. He was comfortable, but not able to be out after too much fatigue on Sunday. He went to hear the good Brother Torrey, who did not go to the work of foreign missions. He was greatly pleased with the sincere and earnest spirit manifested. Brother Cooke was at the Club on the previous Monday, and felt a good deal homesick not to be recognized or spoken to by a single brother present. "That," said he, "is not the way we do in California, for no stranger present at our club could leave the room without cordial salutations." And then he apologized for them, having so many present they could not do it. But even here it may be done to a great extent, if they only had all the fraternal feeling of a new country—and how many good souls would thereby be cheered.

Dr. Barrows preached the last Sabbath, and is also engaged to preach on the next Sabbath at the Central church in Boston, Dr. Dureya having removed to Omaha. Cordially yours, S. A. C.

The degree of Doctor of Philosophy has been conferred upon Rev. E. W. Greene, A. M., by the Correspondence University, 147 Throop street, Chicago, Illinois, the largest institution of the kind in the world, having over fifty professors and twenty-five courses. Among its faculty are some of the most distinguished literary and scientific gentlemen of this country. It is non-sectarian.

The Woman's Board OF THE PACIFIC.

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All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer Y. L. B. W. B., 1722 Geary street, S. F.

NOTICE.

On account of the absence of most of the officers of the "Woman's Board," the July meeting will be omitted.

LETTER FROM MISS GUNNISON.

Kobe, April 1, 1889.

To the Members of the Young Ladies' Branch—DEAR FRIENDS: Three months of this new year have passed away, and with them many blessed experiences, whose influence I trust will never be forgotten. Hardly had the new year dawned upon us, when we were called upon to mourn the loss of one of the daughters of our school—the first to be called to the home above. Mrs. Fuwa was a member of the first class which graduated six years ago, and soon after leaving school she became the wife of one of our pastors. Her life did honor to her Christian training. As her death took place in Maebashi, many miles from Kobe, we held a memorial service in our chapel, which seemed to us very impressive. Four members of her class were present. Their class motto, "One in Christ," made with white letters on a black ground, was hung in front of the desk, on the platform, and was gracefully decked in black and white. * * * I believe that this service was one of the links in a chain of influences which prepared the hearts of our girls for the religious awakening in our midst a few weeks later.

On the day of prayer for schools and colleges, we were moved to pray with special earnestness for our girls, and we felt sure from that day that a blessing awaited us. So, when Mr. Wishard came to Kobe we felt that he might be the messenger to bring God's answer to our prayers, and so it proved to be. Mr. Wishard spoke very gently but firmly at several meetings, and after his final talk sixty-one girls expressed a desire to accept Christ as their Saviour. During the two weeks following one of the Kobe pastors came to the school nearly every day holding meetings, and conversing with any who desired to receive help. And the work was not among the new converts only. Nearly every Christian girl in the school seemed to be longing for a special blessing, and attended these meetings with a heart full of earnest feeling. One Sabbath evening the school was divided into three companies for special meetings, one consisting of the church members, another of the new converts, and the third of those who were still out of the fold. There were but six girls in the third meeting. Have we not great reason to be thankful, and to praise the Lord?

Last Friday our school closed for a week's vacation. Our closing exercises were entirely in English, and the girls went so far beyond our expectations that the fatigue occasioned by the strain of examinations and rehearsals was almost entirely forgotten, and it was with a feeling of satisfaction that we looked back over the work of the term. One of the most interesting numbers of the programme was an original dialogue by four of the older girls on the subject of "Union," which is causing so much feeling in the churches at home, as well as in those of Japan at present. This dialogue or discussion was carried on with so much spirit that it brought forth bursts of laughter, even from those of our audience who did not understand a word of English. The case looked rather hopeless for those in favor of union, when one of the girls on that side left the platform very hastily in a fit of pretended indignation. Many of the girls have gone to their homes to spend the vacation, but about eighty are still here. They are out on the verandah in the sunshine, which they seem to enjoy thoroughly.

April 4th.—Yesterday afternoon we all went to a church picnic about two miles away. (The amusements of the Japanese on such occasions are so child-like it is quite interesting to watch them, and one cannot help entering into their enjoyment, as we enter into that of children, when we see them at play.) Recently one of our post-graduates was married, and it was our pleasure to attend the wedding, which took place in a hotel which is kept in foreign style. As we walked down the long reception-room, carpeted with brussels carpet and lighted with electric lights, we could fancy ourselves in America again. The ceremony

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was performed as nearly as possible according to our customs, but one feature of the evening, which would have been quite startling to a new arrival, I fancy, was the ringing of an ordinary table-bell as each number of the programme was completed. This is done at all large preaching services, too, and is very jarring to the nerves of an American.

Last evening a large preaching service was held in one of the churches here, and some Buddhist priest made quite a little disturbance by speaking out during the preaching to dispute something that was said by one of the speakers. There seems to be an unusual awakening on the part of the enemies of our Lord here at present, and I take this as a most encouraging sign. When they begin to take up arms to oppose us, it is strong proof that we are not working in vain. But sometimes it seems as though our greatest enemies were to be found amongst the European and American merchant class residing in the country.

We have not heard of a music teacher for our school yet, so my going to Matsuyama next fall is still uncertain. Mr. and Mrs. Noyes are going there soon, the former to teach in a government school, and I am hoping Mrs. Noyes will give some assistance to our Girl's School there. * * * With earnest desires for your welfare, as a society and individually, I remain your sister in Christ, E. B. GUNNISON.

POMONA COLLEGE.

The closing exercises of this institution were held on the 21st. I had the pleasure of attending them. They consisted of oral examinations, a prize debate and an address. The location at Claremont, out among the sage brush, as it seemed, three or four miles away from the beautiful towns, Pomona and Ontario, led me to question on my way thither whether there would be more than twenty or thirty present besides the particular friends of the pupils. But on arriving I found horses and carriages clustering about the buildings like bees clinging to a hive in a hot day; and the dominion of the sage-brush was disputed by many a quiet home. A friend, pointing to a large fine public school building a half mile farther in the sage brush, said that within a radius of a mile there were a hundred children of suitable age for the public schools. I thought it was not strange, if the sage-brush could turn out children like that, that the young college should draw a crowd to its first anniversary.

The building is an admirable one for present uses, and when it is outgrown will be devoted to the preparatory department, and the college building proper will be built on the beautiful site about two miles away. The year has been a very successful one in the number and quality of its students, though all but one have been in the preparatory grades. The school is run as a benevolent Christian enterprise, with the aim of giving as many as possible the advantages of a thorough Christian education. The terms for boarding pupils are about two hundred dollars a year, and this covers all expenses except the salaries of the teachers, which are paid by the friends of the school outside. The best of teachers are employed, and Mr. Sumner devotes his time to supplying the finances. The whole enterprise is a work of faith and consecration, and worthy of the hearty endorsement and support of Christian people. The examinations showed that good thorough work is done. The school is open to both sexes, and the young ladies fully held their way with the young men. The religious spirit is admirable, and nearly all the pupils are active members of the Christian Association, and some who were skeptical on entering before the close of the year were ready to offer prayer in public. The prize speaking was the feature of the afternoon, and was certainly very creditable for maturity of thought, vigor of style and forcible elocution. The first prize was taken by Helen Sumner, and the second by David Barrows. The address in the evening was by Rev. E. E. P. Abbott of Sierra Madre. It was exceedingly rich in suggestion, in allusions and fine, noble thought, and interested the large audience—large for the place—nearly filling the hall. Lunch and tea were served; so the great number of guests who were enabled to spend the day.

So ends the first anniversary of Pomona College. May it be the beginning of a long series down the centuries, sending blessing and help through all California!

The seventieth birthday of Mrs. Julia Ward Howe, author of "The Battle Hymn of the Republic," was celebrated in Boston May 26th, and called forth a profusion of gifts, flowers and letters. On the 29th the New England Woman's Club, of which Mrs. H. was a founder, gave a reception and presented Mrs. Howe with a massive vase.

MARCUS WHITMAN, M. D.—XXXIV.

THE WHITMAN CONTROVERSY—CONCLUSIONS.

So much having been written on both sides, it is not strange that some persons have become unsettled as to what Dr. Whitman really did. As already shown in the preceding articles, extreme statements have been made on both sides, and, as is usual in such cases, so in this the truth seems to lie in the mean between them, and the following facts to be proved:

(1) That the reason that Dr. Whitman went East in the winter of 1842-3 was to do what he could to save an important part of Oregon to the United States. This he intended to do by working in two ways: by trying to show things in authority at Washington the value of Oregon, and to prevent their doing anything by treaty which would endanger our interests here; and also to induce as many emigrants as possible to come, and to aid them so that they should bring their wagons through to the Columbia river; and yet he knew that the two ways of work at Washington and aid to the emigrants were intertwined, as the success of the former depended much on the success of the latter. During this trip he also intended to accomplish some missionary business, but all the evidence goes to show that if he had gone at all purely for this latter object, he would not have gone until the next spring.

Says Dr. C. Eells, under oath, one of Dr. Whitman's co-workers, then resident at the Spokane mission, in regard to the meeting which approved of Dr. Whitman's going East on behalf of Oregon, as related to the United States:

"In the judgment of Mr. Walker and myself that object was foreign to our assigned work. On Monday A. M. we arrived at Wallatpu, and met the two resident families of Messrs. Whitman and Gray. Rev. H. H. Spalding was there. All the male members of the mission were thus together. In the discussion the opinion of Mr. Walker and myself remained unchanged. The purpose of Mr. Whitman was fixed. In his estimation the saving of Oregon to the United States was of paramount importance, and he would make the attempt to do so, even if he had to withdraw from the mission in order to accomplish his purpose. In reply to considerations intended to hold Dr. Whitman to his assigned work, he said: 'I am not expatriated by becoming a missionary.' The idea of his withdrawal could not be entertained, therefore to retain him in the mission a vote to approve of his making the perilous endeavor prevailed. He had a cherished object for the accomplishment of which he desired consultation with Rev. David Greene, secretary of correspondence with the mission at Boston, Mass., but I have no recollection that it was named in the meeting. A part of two days was spent in consultation. Record of the date and acts of the meeting was made. The book containing the same was in the keeping of the Whitman family. At the time of their massacre, Nov. 29, 1847, it disappeared. The fifth day of October, following, was designated as the day on which Dr. Whitman would expect to start from Wallatpu. Accordingly, letters, of which he was to be the bearer, were required to be furnished him at his station in accordance therewith. Mr. Walker and myself returned to Tshimakain, prepared letters and forwarded them seasonably to Wallatpu. By the return of the courier information was received that Dr. Whitman started on the 3d of October. It is possible that transpirings at old Fort Walla Walla hastened his departure two days. Soon after his return to this coast, Dr. Whitman said to me he wished he could return East immediately, as he believed he could accomplish more than he had done, as I understood him to mean, to save this country to the United States. I asked him why he could not go. He said, 'I can not go without seeing Mrs. Whitman.' She was then in the Willamette Valley."

Mrs. Mary R. Walker, wife of Rev. E. Walker, also of the Spokane Mission, likewise says in a letter to the writer: "In answer to your inquiries about Dr. Whitman, I will say that he went East in 1842, mainly to save the country from falling into the hands of England, as he believed there was great danger of it. He had written Mr. Walker several times before about it. One expression I well remember he wrote, about as follows: 'This country will soon be settled by the whites. It belongs to the Americans. It is a great and rich country. What a country this would be for Yankees? Why not tell them of it?' He was determined to go East on this business, even if he had to leave the mission to do so."

Mr. A. Hinman, now of Forest Grove, Oregon, a merchant there, and also President of the Board of Trustees of Tualatin Academy and Pacific University, came to this Coast in 1844. He remained that winter with Dr. Whitman teaching school; in 1845 went to the Willamette valley in company with the Doctor, and in 1847, at the time of his massacre, was temporarily in charge of the station at The Dalles with Mr. P. B. Whitman. He says: "Dr. Whitman told me that he went East in 1842 with two objects—one to assist the mission, the other to save the country to the United States. I do not think he would have gone that winter, had it not been that the danger seemed to him very great that the country would be obtained by England, but would have deferred the journey until spring."

Dr. S. J. Parker, of Ithaca, New York, is the son of Rev. S. Parker, who was the pioneer of the Oregon Mission of the American Board, and who came to Oregon in 1835. Dr. Whitman went to see Rev. S. Parker when he went East, and Dr. S. J. Parker was then at home, being twenty-four years old. He says of that visit: "After the surprise of his arrival was over, he said to my father: 'I have come on a very important errand. We must both go at once to Washington or Oregon is lost, ceded to the English.' My father objected to going, and thought the danger less than Dr. Whitman thought it was. They talked several hours about it."

Says Dr. William Geiger, who had charge of Dr. Whitman's station during his absence in 1842 to 1843: "His main object in going East was to save the country to the United States, as he believed there was great danger of its falling into the hands of England. Incidentally he intended to obtain more missionary help."

Rev. H. H. Spalding, another of Dr. Whitman's co-workers, then at Lapwai, who was present at the meeting of the mission which approved of Dr. Whitman's going East; Mr. W. H. Gray, who had been a member of the mission, but who was then leaving it, who was also present at the same meeting, and Mr. Perrin B. Whitman, a nephew of the Doctor's, who came to this coast in 1843 in company with his uncle—all likewise say that this was the reason why he went East. Hines' "History of Oregon," published in 1851, says that the Indians knew in 1842 to 1843 that Dr. Whitman had gone for as many emigrants as possible (See Article 23 of this series) and Dr. Whitman in a letter to the American Board in April, 1847, says: "It was to open a practical route and safe passage and secure a favorable report of the journey from the emigrants, which, in connection with other objects, caused me to leave my family and brave the toils and dangers of the journey."

This evidence must settle this question, notwithstanding the statements of those who say that Dr. Whitman had no political or national motive in going East at that time.

(2) It is also clear that he went to Washington, although this has been denied. Dr. William Geiger, Rev. H. H. Spalding, Hon. A. L. Lovejoy, the Doctor's traveling companion on his journey East, Mr. Perrin B. Whitman, Dr. S. J. Parker, Dr. E. Hale of St. Louis, and Judge James Oils of Chicago, all say that the Doctor told them so; while Gov. Alexander Ramsey of Minnesota says that he saw Dr. Whitman there. Some of this evidence has already been given in the twenty-second article of this series, and most of the rest is so much alike, namely that Dr. Whitman told them that he was there, and also what he did while there, that a repetition is unnecessary. Gov. Ramsey's testimony is as follows:

"I was first elected to Congress from Pennsylvania in October, 1842. For technical reasons the election went for naught, and I was re-elected in 1843, and again in 1845, serving throughout the 28th and 29th congresses, from December, 1843, to March, 1847. In the winter of 1842-43 I visited Washington and called upon Mr. Joshua Giddings, who was at that time boarding at Mrs. —, on Capitol Hill, in what was then called Duff Green's Row. The building is still standing. When so visiting, Mr. Giddings introduced me to Dr. Whitman, who talked to me and others of the difficulties of his journey, of the character of the country, Indian affairs, British encroachments, etc."

Mrs. Walker adds that he did not stop to doff his buckskin pants before reaching Washington, and Dr. Eells says that there was a plan by a photographer to take a picture of him while in his Rocky Mountain suit, but he, ignorant of it, moved away before it was done.

(3) It is also clear that the value of his aid to the immigration of 1843, in helping them to bring their wagons through to the Columbia, is inestimable, while he induced some to come who would not otherwise have done so. On this latter point Mr. William Waldo of Salem, Oregon, who came that year, says: "Dr. Whitman was in some of the Eastern States in the winter of 1843-43, and wrote several newspaper articles in relation to Oregon, and particularly in regard to the health of the country. These letters decided my father to move to this country, as he had already determined to leave Missouri."

Mrs. C. B. Carey of Lafayette, of the same immigration likewise, says, "It was a pamphlet Dr. Whitman wrote that induced me to come to Oregon."

Mr. John Hobson of Astoria says: "My father's family came to St. Louis in March, 1843, from England, on our way to Wisconsin, but on account of snow and ice in the river we could not proceed, and while detained there we met the Doctor [Whitman] and several others, who were talking of coming to Oregon; so by his description of the country, and proffered assistance in getting here free of charge, my father, with family, and Miles Eyers and family, Messrs. Thomas Smith, a Mr. Ricard, and J. M. Shively, all agreed to come. All came."

(Note—Mr. Shively, however, says that other causes induced him to come.)

Similar testimony to the above has been received in regard to Mr. John Zachrey and Mr. Enoch Garrison.

As to the value of Dr. Whitman to the emigration, the testimony of Hon. Jesse Applegate (see article 26), "that to no

other individual are the emigrants of 1843 so much indebted for the successful conclusion of their journey as to Dr. Marcus Whitman;" that of Senator J. W. Nesmith, Gov. P. H. Burnett, and Mr. J. G. Baker in regard to the Doctor's assistance and advice while at Fort Hall, as against that of Capt. Grant, as given in article 27; that of Mr. J. B. McLane and Senator Nesmith in regard to his aid in guiding the emigrants from Fort Hall to Walla Walla, or of procuring an Indian guide for them when he had to leave them, as given in article 28; and that of Mr. S. M. Gilmore, who says that Dr. Whitman was of inestimable value to the emigration; of Mr. P. G. Stewart, who says that Dr. Whitman "fetched us safely through"; and others as given in article 29; and Dr. Whitman's own opinion in his letters of April 1, 1847, and October 18, 1847, as given in article 30—all these show that he did actually lead the emigration of 1843 over the most difficult and dangerous part of the way to the Columbia river.

(4) What Dr. Whitman accomplished while in Washington has been so thoroughly discussed in article 22 that it is not necessary to add more, except the following from the New York Independent, for January, 1870: "A personal friend of Mr. Webster, a legal gentleman, and with whom he conversed on the subject several times, remarked to the writer of this article: 'It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all the territory west of the Rocky mountains and south as far as the Columbia river, is not now owned by England and held by the Hudson's Bay Company.'"

"He rode, four thousand miles before, While icy winter closed its hands, And home and wife and life behind In Walla Walla's Indian hands To save the States their Oregon."

"Now lost, three thousand miles before, Ten thousand feet above the sea, In winter's blinding blizzard blast, (Unknown before, unknown behind) By God's unerring hand set free— To save the States their Oregon."

"The plains! Two thousand miles before, The long, the level, grassy plains; Ten times he narrowly escaped— The savage Indian's blood-red stains— To save the States their Oregon."

"St. Lou! One thousand miles before, O'er muddy stages struggling on, With anxious mind he plans his work— To save the States their Oregon."

"His ride was done—his news was told, He showed the wealth of that far land To Webster, greatest of our grand— And saved the States their Oregon."

"He led the wagon train of men That built three States, both free and brave; Berried Indians martyred him, He sleeps in yon neglected grave."

—(A. J. Anderson, Jr., in West Shore, Feb., 1883.)

MOODY'S BIBLE READINGS.

Cor. ii. 15.

This chapter may well be named the Grace Chapter.

Rom. viii teaches us how to stand in Christ; I Cor. xiii, how to live like Christ; I Cor. xv tells me the end of the followers of Christ.

Verses 1-4.—Paul in these verses shows what he has done and what his work has been, by what way Christians are saved and by whom. He speaks about what Christ died for and refers to the Scriptures, and then of his burial and resurrection, appealing again to the Scripture to bear him out in what he says about Christ.

Verse 5.—Paul now commences to bring in the witnesses.

Verses 6, 7, 8.—The first witness he brings in is Peter, then the eleven apostles, then five hundred, then James, and last of all himself. The apostles are witnesses of the resurrection. (Acts ii: 25-31.) All the apostles were eye-witnesses of the fact of the resurrection. Paul not only speaks of Peter, of the twelve, of James, but of the five hundred, who had seen the death and resurrection of Jesus Christ. Their testimony is true; it is not false.

Let us now call on some other witnesses of those who did not believe in Him. Read what the chief priests said and did. (Matt. xxviii: 11-15.)

Now, if Christ's resurrection was untrue, it could have been disputed and denied at that time, for we know that under the Roman rule, it was death to break the Roman seal; that when once the seal of the Roman emperor, of Caesar, was put on anything, it could not be opened except by the order from whom it had been sealed. And were the resurrection of Christ untrue, the Roman guard, that were stationed around the tomb of our Saviour, would have been put to death, for, again, it was death to be found asleep while on duty. But for eighteen centuries the battle has been raging around Christ's sepulchre, and still there are many who believe that Christ's body was stolen and hidden away by his disciples. (Matt. xxviii: 15.) On this fact, that is, Christ's resurrection, the gospel relies.

Verses 12, 13, 14, 15, 16.—This doctrine is the foundation of all churches to this day; it is the foundation of our faith, that Christ did rise from the dead. Paul preached Christ's resurrection; this touches even the veracity of Christ himself (John x: 17, 18); also of Peter, James, John, and all the apostles who testified of the resurrection of Christ.

Verses 17, 18.—There is nothing more cruel and revolting than the thought that those whom we have laid away in the grave shall not be raised again; the dead shall rise and "thath become the fruits." Now, if Christ has

not risen from the dead, then those who have died in Christ have perished, and their faith is in vain; but it is not so; the dead will rise.

Verses 35-44.—From these verses the greatest comfort can be derived. It is to me the most comforting thought in the whole Bible, that what we have laid away of our loved ones will be raised up again. We have laid away in the grave a natural body that has been subject to ills and pains, and it will rise up a spiritual body with freedom from all ills and pains, and will be with Him, and we shall all be re-united.

Mr. Moody used for illustration the silkworm weaving its own shroud, making its cocoon, and then dying, turning into a chrysalis, in time to rise a new creature, a moth, a butterfly.

Yet people say that it is incredible that the body will be raised again as a spiritual body.

SEE THE CONTRAST.

THE NATURAL BODY. THE SPIRITUAL BODY.
Sown in corruption. Raised in corruption.
Sown in dishonor. Raised in glory.
Sown in weakness. Raised in power.
Sown a natural body. Raised a spiritual body.

Thank God for these promises and hopes, so that when the last offices are performed over the remains of our loved ones, and by our friends they are carried out, for they cannot walk, but when they are raised, then they are strong and cap walk by themselves so will it be with us all.

Paul calls it "sowing," not as we do, "burying." This is the teaching of the Church, for we all must die, but we shall all be raised up and have a body like to Christ, for we shall be like Him. (1 John iii: 2.) We shall have glorified bodies, spiritual bodies, and we shall see Him face to face and shall be with Him. (1 Cor. xiii: 12.)

Thank God the hour is coming soon when we shall see our loved ones again, and shall know them. The dead shall rise; there is no power on earth or in hell that can keep them in the grave.

Verse 50.—This verse contains the secret of this chapter. When Christ comes again, those who are living shall not die; some of us shall be on earth when He comes again, and then shall we, who are here, be changed from corruption to incorruption, from natural bodies to spiritual bodies.

Verse 55.—Paul heard a voice coming down from the cross, from Calvary, saying, "O Death! where is thy sting?" and an answer came back, "No sting can harm us, for we are buried in the bosom of Christ." "O Grave! where is thy victory?" answered by a voice from the tomb, "Because I live, ye shall live also; I am He who was dead, but am now alive." Why should we go on our way mourning for our friends that have passed on before us, for they are safe at home with Christ?

DR. ROSS' CONGREGATIONALISM.

Dr. A. Hasting Ross of Michigan has published two Manuals of Congregationalism, a larger one and a smaller one, which are calculated to materially change the system wherever their principles prevail. I am glad to see a protest against his views in the New York Independent, from which I make the following extracts, for the benefit of our California churches. The reference is to the "Pocket Manual." When Dr. Ross' larger book appeared last year it seemed to us to contain the elements of a new and not altogether desirable ecclesiastical departure, which could not fail of having a radical effect on the organization of the Congregational Churches. We were, however, assured that our fears were groundless, and counseled to lay aside our apprehensions. The present edition of Dr. Ross' manual cannot possibly be misunderstood. It makes no attempt to conceal the tendencies we noted in his other book. We have asserted that these works of Dr. Ross do not present the free order of Congregationalism as known hitherto, but are 'an attempt to adjust the Congregational polity to its principles and enlargement,' by means of closer and more thorough ecclesiastical organization. The new organized Congregationalism re-constructs associations, introduces laymen to them, gives them a thoroughly representative membership, makes them part of the church machinery, charges them with the decision of all questions as to ministerial standing and church standing, and creates for them an immense and ever increasing volume of business which never was heard of before in the history of Congregationalism, and which grows out of broad and dangerous 'Fellowship of the churches,' as asserted in this manual. Every church is expected to join the association to which it geographically belongs. It submits its articles for review, comes in on approbation, and may be expelled on disapprobation. Such a system has no place for the old Congregational institution of councils. Accordingly we find Dr. Ross asserting (page 207):

"The decline of councils is a sign that our practice is adjusting itself to our principles, by the giving up of an historical but abnormal local development, due to the union of Church and State."

"To prove that our apprehensions are not groundless nor our criticisms lightly taken, we will add that the constant defense made by Congregational Missionaries of the Presbyterianized plan of union which the churches of the American Board in Japan were asked to adopt, was only a Congregationalism which was framed literally on the Ross model. The genius of Congregationalism is individualism as developed in local churches and co-operating

in freedom. It is a system which has its disadvantages. To correct them Dr. Ross spoils the system. He cuts his horse's legs off to prevent him from running away. The central principle and characteristic of most other Churches in Christendom is organization; and between them they work that principle in about every variety of which it is capable. Do let us have one that stands on the basis of a simple individualism. Or, better, when we have such a group of churches doing well, standing strong, pure and simple, and bearing noble fruit, let us not spoil them by corrupting their constituent principle." So we say of the Japanese "Plan," let well enough alone. Our system was working well and efficiently there. Why seek to change and make it at least semi-Presbyterian? J. C. H.

REFLECTIONS.

When poverty comes in at the cottage door, true love goes at it with an axe.

A vein of humor should be made visible without the help of a reduction mill.

The reformer becomes a fanatic when he begins to use his emotions as a substitute for his reasoning faculty.

Many an object must be attained by flank movement; it is the zigzag road that leads to the mountain top.

The office should seek the man, but should inspect him thoroughly before taking him.

Humility is most serviceable as an undergarment, and should never be worn as an overcoat.

The Good Samaritan helps the unfortunate wayfarer without asking how he intends to vote.—Century.



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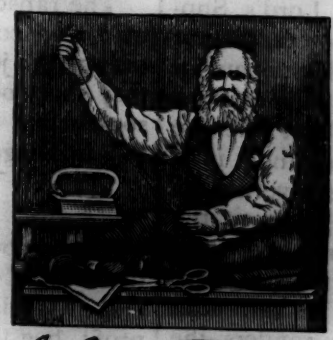
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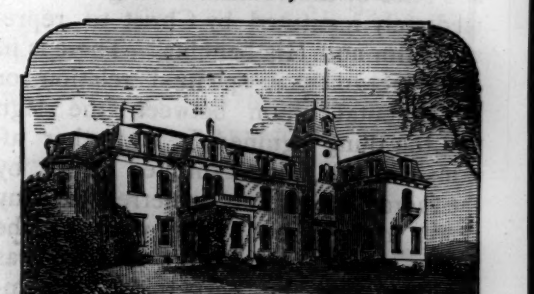


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Power For Victory.

Waiting for him in the darkness
Watching for him in the light;
Listening to catch his orders
In the very midst of the fight.
Seeing his slightest signal
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song.
Dwelling beneath his shadow
In the burden and heat of the day;
Looking for his appearing
As the hours wear fast away.
Shining, to give him glory;
Working, to praise his name;
Bearing with him the suffering,
Bearing for him the shame.

Art thou afraid to trust him,
Seeming so far away?
Wherefore, then, not keep closer—
Close, as he says we may?
Why, then, not walk beside him,
Holding his blessed hand;
Patiently waiting onward,
All through the weary land?
Passing safe through the mazes,
The tangle of grief and care;
Safe through the blossoming garden
Where only the world looks fair;
Crossing with him the chasm,
As it were, by a single thread;
Fording with him the river—
Christ leading as he had led.

Then up the heights of Glory,
Unfollowed by death or sin;
Swift through the pearl-white portal
Thy feet may enter in.
Into the realms of music
Where not a note will jar;
Into the clime of sweetness,
Where not a breath will mar;
Where sighs are all out of hearing,
And tears are all out of sight;
And the shadows of earth are forgotten
In the heaven which has no night;
Where loss yields its long-lost interest,
And bitter its long-lost sweet;
And they sing, "Unto him that loved us,"
And lay down their crowns at his feet.

—Selected.

"SHE KILLED HIM."

Charles — was a young, popular, and growing preacher, who died just as he seemed to be entering upon greater usefulness. His wife was a cultured, bright young woman, and hence we looked up in amazement when the good doctor said, "She killed him."

"Killed him, doctor? What do you mean?"

The old man replied: "He was studious and conscientious. She was critical and ambitious, and wanted her husband to preach the best sermons possible. Hence she criticised their construction and their delivery. She had him read them over and rewrite them. She noticed all the errors and told him, and all the fine things and praised him. She was determined he should be the most finished preacher among the young men. Thus she urged him on to do a little better each time, till, like an overdriven horse, he gave out. She killed him."

Of course the papers said it was hard work and nervous prostration, but the wise old doctor said, "She killed him."

She would not let him alone, and with wifely skill diverted his mind when he needed rest, but kept him constantly in the excitement of mental effort by the spur of her ambitious love. And he was not the only preacher who has been killed thus. Most ministers need home for sympathy, diversion, and rest, where they shall be lifted out of the strain of mental work. If there is any "preach" in a man, God and the congregation will bring it out. The minister's home should be an inner world, free from the excitement of professional life. But many a young man breaks down, killed by the ambition of his wife.

We have thought much of the doctor's words, "She killed him," and have come to the conclusion that other men die in the same way. Their wives kill them. The young business man is doing the best he can, but his ambitious wife must live as fashionably as other young people; he desires to gratify her; and hence the worry, excitement, and temptations, until brain, nerve, and will give way. The poor fellow was overworked, but "she killed him." A young mechanic toils hard for humble wages; he is honest and faithful, but is constantly reminded by his young wife how poor they are, and how much better off and how many more comforts other people have; and she does not see why they need be so poor, and thus, day after day, and week after week, the hard-working man is told of his small pay, and how little they have in the house, until his courage is gone, home is unpleasant, and he goes out to spend his evenings where he is not reminded of his littleness. And then bad habits are formed, till he goes down a wreck. "She killed him." Multitudes of men are made drunkards by unhappy homes, for unhappy homes make drunkards as truly as drunkards make unhappy homes.

Then also, in spiritual life, some wives kill their husbands. Multitudes of unchristian men are so constantly thorned by their well-meaning, but unwise, Christian wives, upon their duty to "come to Christ," that the poor man is on a religious gridiron, and the sound of religion becomes repulsive to him. She constantly reminds him that she "has to live a Christian alone." She has "no help from her husband." And thus she drives away all the tender emotions of his heart. She kills his religious tenderness.

Thus it is that ministers and others are sometimes killed by their wives.—*Rev. Smith Baker in the Morning Star.*

BE CHEERFUL.

A well-known philanthropist in New York, whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment that no one could look at it without a smile.

"Why do you keep that absurd figure there?" a friend asked him. "It seems to me to be the gravest subject which we discuss."

"Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery."

Many an American needs to be daily reminded in some way that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a friend would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have inherited from Puritan ancestors a belief that amusements and mirth are sinful.

A Southern woman, lately visiting her friends in New England, exclaimed one day: "This is the best year of my life! My husband and children are in good health, free from financial worry; my sons are honorable, Christian men; we have many good pleasant friends. God has heaped blessings on me. I am perfectly happy!"

An ominous silence followed these words, and melancholy shakes of the head.

"It makes me tremble to hear you," one of them said at last, "when I think how soon all this may be changed, and that you may even be dead before night."

"And shall I not thank God while I am yet in the land of the living?" replied her friend.

This world, no matter how poor or ill or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights which may be climbed by all of us, if we have but courage and faith.

The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in his misfortunes, will not only draw more friends to his side than his melancholy brother, but actually live longer.

Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove. "To make believe there was a fire," and praised the "rare flavor" of the raw turnip and cold water which made his scanty meal.

The man whose religion makes him gloomy, austere and hopeless falsifies Christ's teaching. Who should be happy if not the Christian? Who should make light of the troubles of this short life, if not he who believes in an unending life of happiness at its end?

"Rejoice in the Lord always; and again I say, rejoice!"

A PERFECT HOME.

The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen. Every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover-leaf, which, in spite of her hard housework, she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intimation of her influence. She has always been and always will be my ideal of a mother, wife and homemaker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.—*The late Helen Hunt.*

THE VALUE OF APPLES.

There is scarcely any article of vegetable food more widely useful and more universally liked than the apple. Let every family in autumn lay in from two to ten or more barrels, and it will be to them the most economical investment in the whole range of culinary supplies. A raw mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful dessert that can be placed on a table is baked apple. If taken freely at breakfast, with coarse bread and without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities and cooling off febrile conditions more effectively than the most approved medicines. If families could be induced to substitute the apple—sound, ripe and luscious—for the pies, cakes, candies and other sweetmeats, with which children are too often stuffed, there would be a diminution of doctor's bills sufficient in a single year to lay up a stock of this delicious fruit for a season's use.—*Professor Faraday.*

A ROYAL WHIM.—At one time, not so long ago, it was considered the height of elegance for refined people to pass so much as a chocolate wafer between their lips before the rude public gaze. No less a personage than England's queen has inaugurated the custom of sipping a cup of tea and eating a wafer, while enjoying her afternoon drive. The tea is steeped in some convenient, tiny apparatus that is part of the royal carriage furniture, and the old lady enjoys the refreshment with comfortable disregard of the hundreds of curious eyes bent on her. We are inordinately fond of importing high-toned "fads." Who knows but ere long, the fragrant aroma of Hyson may blend with the grass and blossom-odors along our park drives!—*June Table Talk.*

Stilts are no better in conversation than in a foot race.

GOOD ADVICE TO PREACHERS.

BY REV. DR. RADCLIFFE.

Don't feed people with unbaked dough. Don't tell all you know in one sermon. Don't put the hay too high in the ricks.

Don't offer them sentimental confessions or intellectual shavings. Don't mistake philosophy for Christianity; cant for piety; noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair and always have them in the pulpit with you.

Don't scold. Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of the sinner instead of the back of his sin.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vendor of nostrums. Don't try to make bricks without straw.

Don't be anybody but yourself. Don't be a sectarian.

Don't be afraid to be a denomination-alist.

Don't let any religious hobby ride you, but don't be afraid to ride any religious hobby if you have one.

Don't live in the third century. Don't live in the twentieth century.

Don't live in the clouds. Don't follow everybody's advice.

Don't be afraid of any man. Don't be afraid of yourself.

Don't be afraid of the devil. Don't become a peripatetic gossip or persistent tea-drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap. Don't try to do anybody's duty but your own.

Don't spare the people's pockets, for therein lie their hearts.

Don't expect the sun to shine through all the twenty-four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't restrain too much; it is well, often, that steam escapes.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't drive, but lead. Don't ask any one to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring like Jonah's gourd.

Don't carry all your ecclesiastical eggs in one basket.

Don't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe nor try to spread yourself over creation.

Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.—*Zion's Herald.*

GENERAL LEE AND STIMULANTS.

From an anecdotal and personal article on "General Lee After the War," by Mrs. Margaret J. Preston in the *June Century*, we quote the following: "He had the gentlest way possible of giving counsel and administering rebuke. I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign; and when I met my friend again, after all was over, I gave her back both her bottles of brandy, with the seals unbroken. It may have been some comfort to me to know that I had them in case of sudden emergency, but the moment never came when I needed to use them.'"

THEY LET HIM OFF.

Some time after the war General Cyrus Bussey, assistant secretary of the interior, was living in New Orleans. While there he was drawn on the jury on a case which promised to be very protracted and annoying. He felt that he could not neglect his important business during the weeks that the trial would probably occupy. He thought of a subterfuge. "Here," he said to the officers of the court, "I can't serve. I can't take the iron-clad oath." "What do you mean?" they said, in astonishment. "We all know of your distinguished services in the Union army and your loyalty and sacrifices." "Well, all the same," he answered, "I can't swear I never gave aid or comfort to the enemy." "How's that?" "Why, I once loaned a clean shirt to a rebel soldier, and it disgusted him so completely that he was able to escape to our lines. That was clearly aid and comfort." He was excused.

All the paths of life lead to the grave, and the utmost we can do is to avoid the short cuts.

Household.

ORANGE PIE.—Beat a cupful of powdered sugar and a large tablespoonful of butter together until light. Moisten two even tablespoonsful of cornstarch with a little cold milk and then stir it into a half pint of boiling milk; cook and stir one moment; then pour it quickly on the butter and sugar, add the grated yellow rind and the juice of an orange, mix and add one egg well beaten. Peel another large juicy orange; cut it into thin slices and then cut each slice into quarters. Line a Washington pie plate with light paste and bake in a quick oven until done. Stir the orange slices quickly into the custard mixture; fill the baked crust with this, and place in a quick oven a few minutes to brown. When it is browning, beat the white of two eggs until light; add two tablespoonsful of powdered sugar and beat until stiff. Spread this over the pie; dust thickly with powdered sugar and stand again in the oven until lightly colored.—*Table Talk.*

STRAWBERRY TARTS.—Roll out the paste into a thin sheet, then, with a round tin cutter, cut into cakes. Select a smaller cutter and cut out the centres of two in every three round cakes, thus leaving one solid bottom with two rings placed on top of it to form the patty. Now put these patties in the ice chest a half hour to cool, then bake in a moderately quick oven about thirty minutes or until a nice brown; then, with a spoon, take out any unbaked portion that may remain in the center. Brush the tops over with the unbeaten white of an egg, dust quickly with granulated sugar, return to the oven a few minutes to glaze. When ready to serve, fill with fresh strawberries, heap whipped cream over the top, and dust lightly with powdered sugar.

BREAKFAST DISHES.—Broiled sweetbreads, broiled calf's liver, broiled chops, broiled steak, broiled chicken, very thin veal cutlets, blanched and broiled, fricasse of dried beef, broiled tomatoes on toast, broiled fresh fish, Beaufort eggs, poached eggs, shirred eggs, omelets of various kinds, broiled tripe, tripe with cream sauce, fried beef, filets of flounder, ham croquettes, stewed potatoes, baked potatoes, scalloped potatoes, broiled potatoes, brown hashed potatoes, fruits of all kinds, popovers, made from both white and Graham flour, rye meal muffins, quick muffins, waffles, rice waffles, rice muffins, corn muffins, milk biscuit and griddle cakes of various kinds.—*Table Talk.*

CRAB SOUP.—Boil one dozen crabs and pick out the meat. Put four ounces of butter in a frying-pan; add to it one large onion, sliced. Cook until a golden brown, then add the crab meat and four tomatoes sliced; cover the frying-pan or the delicate flavor of the soup will be destroyed. Put one pint of stock and one pint of milk in a farina boiler; add to it a bay leaf and a sprig of parsley. When the ingredients in the frying-pan are tender, press them through a colander and add to the milk in the farina boiler. Moisten two tablespoonsful of corn starch in a little cold milk, add it to the contents of the farina boiler, stir continually until it thickens; season highly with salt and pepper and serve very hot.—*Table Talk.*

STRAWBERRY DUMPLINGS.—Put one pint of sifted flour into a bowl, rub into it two ounces of butter, add a teaspoonful of baking powder and sufficient milk to moisten, about one gill; mix quickly, take out on a board and roll out into a sheet a quarter of an inch in thickness, cut into cakes with a round biscuit cutter, put about three strawberries in each cake, fold them over neatly and steam about twenty minutes.

STRAWBERRY SAUCE.—Beat two ounces of butter to a cream, adding gradually four ounces or a half cup of powdered sugar, then add twelve strawberries, one at a time, mashing and beating until the whole is perfectly light. If it has a separated or curdled appearance, add a little more sugar and stand in a cold place until wanted.

A NEW FAD IN THE MILLINERY WORLD.

An entirely new "fad" has been introduced into the millinery world. It is nothing more nor less than a patent collapsible bonnet. It is the ingenious invention of an Englishwoman fired, in all likelihood, with the laudable ambition to facilitate the removing of her sister's headgear in public places. When worn, the collapsible has all the appearance of an ordinary bonnet; on pressure of a spring it folds up compactly, and can be hung readily over a chair. The inventor has been seen to utilize her patent as a fan, and talks at length upon the ease with which the "folded millinery" can be stowed away in the depths of well-filled Saratoga trunks. The tall silk opera hat that some years ago was the delight of the "jeunesse-doree," and that likewise folded by a spring, did not boast half the conveniences of this modern invention.—*June Table Talk.*

He who hath a wife and children hath given hostages to fortune, for they are an impediment to great enterprises. ** Certainly, the greatest works and of greatest merit to the public have proceeded from the unmarried and childless men.—*Lord Bacon.*



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Congregational Directory.

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WEDNESDAY, JUNE 26, 1889.

It is well understood in all the missionary world of Japan that, in the recent discussion and hesitation, on the part of the Congregational churches, about entering the proposed union of churches, some of the officers and missionaries of the "American Board" were decidedly in favor of the change. They not only did not oppose it, they advised it; they not only urged it, they urged it; they not only urged it, they urged it; they brought pressure upon the reluctant churches; and so a majority of the Congregational churches agreed to enter a greatly modified "union" of churches. One of the secretaries wrote a favorite missionary virtually not to mind anything about Congregationalism or its claims, saying, "We are not a denominational Board; we never have been, and so can favor a new denomination as well as not." He says, "I do not know that I have ever written to any missionary or mission urging the adoption of Congregationalism." (No, all the urgency has been away from Congregationalism.) "I have said more with reference to the subject in letters to your mission than I have ever said before, I think, all told." Yes, that is probably so. He has said to this mission a great deal too much, and all in disparagement of Congregationalism, and in favor of a modified Presbyterianism. When, in these circumstances, the churches wonder what will become of them financially, if they abandon Congregationalism, and go over into a new denomination, he makes haste to say to them: "We shall not withhold our aid, unless there be some moral reason; except there be some such, no difference will take place in regard to the amount of aid." Thus, under the idea of the non-denominationalism of the "American Board," its representatives in Japan work against the Congregational denomination, and in favor of a new denomination, which is more Presbyterian than it is anything else. They much prefer the new denomination to the old, and give assurance beforehand that no aid shall be withheld from the transformed churches. The real givers of that aid may be all of them Congregationalists; yet, when the money is once in the power of the "undenominational" "American Board," those givers have no rights in regard to the disposal of that money which the said Board is bound to respect.

This is the nineteenth century, and yet what are we to think of such an outbreak of credulity as has culminated in the beautiful and intelligent city of Rockford, Illinois? For there resides a young man, once a Methodist minister, who claims to be the very Christ incarnate again, and resident in that city. It appears that some fifteen years ago the wife of a Congregational minister by the name of Beekman, carried away with a perfectionist craze, finally claimed to be so participant of Christ as to be called his bride, and to be worshipped by devoted believers in her claims. Among her worshippers was this young Schweinfurth. In 1883 she died, promising to rise again. But, though they kept her body seven days, she gave no sign. Schweinfurth claimed that in her dying moment her spirit passed into him, and that the gradual transformation which has been going on in him is complete, and that he is now the perfect Christ and this is his second advent. In features he is said to resemble the pictures of the Saviour, dresses like a modern gentleman and has a calm bearing. Strange to say, he has drawn to himself the most ardent following, and that among many people of no little standing in the community. Churches are forming in various directions in the interior. An old man has given him a farm of 800 acres near Rockford, and on it Schweinfurth has spent \$20,000, and made the place, called Heaven, very attractive.

His devotees hold their property at his disposal, and pay him tithes. His income has become quite large and is increasing. Graduates of Yale, Andover, Ingham University and Mt. Holyoke Seminary are mentioned as adherents. A woman who was sent by some parties to investigate with reference to finding ground for prosecution, was herself converted. He is not working miracles now very much, for the hour for that has not come. "Many things," he says, "in the Gospels about my crucifixion and my former life on the earth are inaccurate, and I am now writing a new version of the New Testament that will be correct." We condense the above outline of the newest and most amazing pretension from a full account given by the Rev. Wm. A. Stanton of Rockford, as published in the New York Examiner (Baptist). It makes us think of the explanation which a well-known brother used to give us of many strange phenomena in human life. He said the explanation is that human nature loves to be humbugged. It would seem so.

The meeting at Saratoga brought out a decided difference of opinion existing in the Executive Committee of our Home Missionary Society at New York, as to the recent cutting down of appropriations. Obviously, there was reason why members of that Committee should think differently. On the one side, it might be said, To cut down appropriations is disastrous in the extreme; it cripples the entire enterprise, taking courage out of the whole movement. But, on the other hand, those who have to sustain the pecuniary problem must justly respond, We are put in a strait where we cannot, as honest stewards, go on making so large appropriations. For the churches do not contribute enough; our appeals do not move them; we have to run behind to our missionaries or borrow at the banks; our credit is limited, and if it were unlimited, it would be rash to pile up debt. How obvious that brethren who are equally interested for the work should incline to one rather than the other side of the case. It is for the public good that the difference of judgment should be distinctly understood. For now, shall not the friends of the cause in all the churches stir their souls to a white heat and by the munificence and steadiness of their contributions, take forever away any occasion for the officers of the Society to differ on this point? Our country, beset by many perils, but magnificent in its opportunity, calls upon the Congregational churches to push its work with adequate vigor. And let California be the first to respond!

Our country's renowned sculptor, Story, has recently written thus concerning his art. We copy these utterances because they apply equally well to preaching, just so far as it is an art: "Great natural facility at first is not always, if it be ever, a boon to be coveted by one who seeks to attain great excellence. Somewhere, at some time, the whole soul must be put into one's work, the whole powers strained to the utmost; and it is perhaps better that this should occur at an early period. * * * No man ever did his best without laying out all that was in him. There is nothing so dangerous and so tempting as facility, unless it come from hard study and long practice, and even then it is a temptation and a danger. Facility is often mistaken for genius, but it generally leads to mediocrity. How many I have known, who, with great promise at the beginning, soon faltered and then stopped; while others, with no early facility, strengthened themselves by study and will, and passed far beyond them at the end. So many are satisfied with doing pretty well what they can do easily, and want the energy to do very well when it costs labor and struggle. But at least four-fifths of genius is an indomitable will. * * * After all, there is far greater difference between men in their will than in their talent. What we will to do, despite of obstacles and failures, we generally succeed in doing at last. 'Easy writing,' says Sheridan, 'makes atrociously hard reading'; and we must make up our minds to work if we wish to win success. 'Nil sine magno Vita labore dedit mortalibus.'"

The annual convention of the National Association of Pharmacists met in this city last Monday, and is still in session. We welcome every such gathering as recognizes our city—so long regarded as a mere outpost of civilization—as grandly in the Union, and as competent to care for the well-being of hundreds of the men of distinction, in any profession, from every part of the land. These gentlemen may not learn much

about the compounding of medicines by their sojourn here, but they may see where and how people live that call upon the apothecaries as infrequently as those of any other clime. However, when we do take to medicines we are glad to think that they have been prepared by skillful hands, as well as prescribed by skillful thought. What a clear head, what a steady nerve, what an exact eye, what a trained muscle, a good pharmacist should have; and how accurately he should know just what effect each compound will naturally have when taken. Of what use is a good physician, if his prescription may be spoiled by the ignorance or the blunder that puts it up.

The beautiful anniversary number of the announcements of the Pacific Coast Assembly of the Chautauqua Literary and Scientific Circle is before us. This "Summer School of Science" will meet at Pacific Grove, as usual, beginning July 1st, and continuing to July 15, 1889. The place of gathering has many charms of its own, and the programme of the meetings is long and full and attractive. We have no doubt that this programme will be well carried out, and prove very instructive as well as entertaining. However, we cannot be there, because it comes in our vacation time, and such a meeting as this involves a good deal more work than play. It is hard work to listen to and enjoy elaborate papers and lectures. It is very difficult for us to conceive how a "Chautauqua" can be made restful. Besides, the first weeks in July are our anniversary weeks, after forty years on these shores; and we must celebrate them amid the scenes—so far as we can find them—of their actual occurrence. So, we once more shut ourselves away from a place and an assembly so attractive, because it is not easy for us to enjoy and endure it at the same time. All the more we give cheer to those who have more nerve and better digestion.

It must be taken as a sign of the times in theology that, at the recent session of the Assembly of the Free Congregational Church in Scotland, Dr. Marcus Dods was elected to the chair of New Testament Exegesis in the University. He received a decisive vote, too—a majority of about a hundred. It is not clear that his divergence from the standards is serious; but he is championed by those who belong to what they call the progressive wing of the Church. It will be remembered that his paper at the Presbyterian Alliance, some months ago, was received by some of the conservatives in that body with some alarm. A few weeks ago, at an anniversary occasion in honor of Dr. Dods' long pastorate at Renfield, Prof. Drummond, known by his widely circulated book on "Natural Law in the Spiritual World," indulged in some extraordinary laudation. Evidently, the new professor is, for the moment, a rallying centre of new hopes in respect to theological progress in Scotland.

It is frequently said, in regard to preaching, and to the ability to make interesting addresses at religious gatherings, that there are "gifts which God only gives." Very true, if there be no creative power that molds the material to its purpose, nothing great will ever be achieved. But without the additional gifts of courage and will, whatever be the power it will come to nothing. We want spirit, freshness, enthusiasm, life, onwardness, abandon, in the ministry as well as in other callings, to secure success. We want more. We want moral earnestness, spirituality, unction. These are from God, no doubt. Rather, they come from communion with God and from the society of godly men. They come, also, from the attempt to sober, soften, and spiritualize others. By giving we get. When we convert a sinner, we are ourselves converted. By contact with saintship we become all the more saintly.

One of the papers printed in the south part of the State says:

"It is in the gross impositions practiced in the sophistication of California wines and brandies that California suffers most. Five barrels of California brandy are so manipulated as to make a carload. This is at once a fraud upon the consumer and upon the California vineyardist. Supposititious California port wines are sold in large quantities in Cincinnati for forty-five cents a gallon. Of course it is a vile compound, highly injurious to the health of the public."

Now, this is the old story about intoxicants. They won't stay pure. They won't even start pure from all vineyards and cellars. They have to be "doctored," sweetened, strengthened, or otherwise improved, to begin with. After they are shipped nobody will let them alone.

They must increase as they go. The farther they travel the more "sophisticated" they become. Five barrels multiplied into a carload! What honesty these dealers in intoxicants accuse one another of! How harsh to charge the people of Cincinnati with selling a vile compound for forty-five cents a gallon! Well, what sort of a business is this liquor business, anyhow, that it should attract to itself such a raft of low villains?

When we are canvassing the matter of the desirability of having some consolidation of various missionary publications, it might be well to think a little of the practicability of having the consolidated periodical harmoniously edited and efficiently conducted. It is not generally thought that either of these points is fully secured by our Presbyterian brethren. When the editor of the Interior observed that the late Assembly ordered the publishers of its missionary monthly to reduce the price to one dollar and to print advertisements, he uttered his mind in this word of emphatic disgust: "Before we would edit or publish a paper or periodical under the orders of an Assembly or a committee who have no knowledge of or experience in such business, we would forever forsake the haunts of men, retire to woods and subsist on dried blueberries and black bass."

Hon. Chauncey F. Black began his review of "Prohibitory Enactments" by this monstrous statement, "Government is a necessary evil instituted for the protection of the natural rights of men." One would think that if the natural rights of men were of value, the thing necessary to their protection would be of at least an equal value. And if "government" is necessarily instituted for the protection of natural rights (which have value) then government is a necessary good, and no evil at all; and as good as valuable as are all of the natural rights of men put together. Men have some moral rights, too, and government is bound to protect these as well. One has a moral right to reprove a man for such a gross misstatement as Mr. Black indulges in, and the government is bound to protect him in denouncing such a slanderous utterance.

The word "science" has become the nineteenth century fetic with many. No matter what opinions may be promulgated, if some body labels them scientific they are at once accepted as established truths. But it has been well remarked that the history of the sciences is a history of the more or less clumsy attempts of men to read the universe aright. We are obliged to appeal from the science which is less informed to the science which is better informed. So it is equally in theology. There are many theologies, some closer to the truth of things, some farther away. The direction we have to follow is that which is given in the advertisement of a famous dictionary, "Get the best." Though dictionaries differ, happily they agree a hundred times oftener than they differ. So it is with the systems of faith.

A GOOD LETTER.

[The following letter from Rev. Geo. A. Tewksbury has the right ring. He evidently has come to this coast to be one of us and work with us. We welcome such a brother most cordially. If all our Congregational ministers and member would exhibit the same "loyalty," the work which is given us here to do as a denomination would move on grandly. It is discouraging to think of the many who live on this coast for years, for life, and yet never put a strong hand to the work right around them. But a better day is coming.]

SEATTLE, W. T. June 19, 1889.

EDITORS PACIFIC: I fear my loyalty to the denomination would not without reason be called in question by you, were I not promptly to become a subscriber to THE PACIFIC, since I have come to this coast, and have entered on my work as pastor of the Plymouth Church in this city. Will you therefore send me the paper? I began my service last Sabbath, and have received a cordial welcome from the people. They do not seem depressed or discouraged on account of the fire. The church includes a fine body of young men, graduates of different colleges, energetic in business, and devoted to the Lord's work. Its relation to the advancement of this work both in the city and in the surrounding region is of marked closeness and importance. The building of a new house of worship is an urgent necessity, and will not probably be long delayed, though many in the church have met with serious losses. The annual Association of Congregational Churches is at Ellensburg, June 28-30. Yours very truly,

GEORGE A. TEWKSBUARY.

The Pacific Mail Steamship *Granada* on her hundredth trip between this port and Panama, was reported last Monday to have run around about sixty miles south of Manzanillo. It does seem strange that with all the water of the Pacific Ocean to the westward, vessels cannot be kept off the beach.

FROM PORTLAND, OREGON.

June 16, 1889.

The Young People's Societies of Christian Endeavor of the State held a Convention last Thursday and Friday at Oregon City, it being the annual meeting of the State Union. A large number of delegates were present, most of the Societies within our bounds being represented, and a good deal of interest was manifested. No branch or method of church work gives greater promise of good results to the Master's cause than this Endeavor movement. It is earnest, progressive and consecrated.

The Society connected with the First Congregational Church chartered a steamboat and gave a moonlight excursion on Thursday evening to Oregon City to attend the evening session of the Convention. Many from the other societies in the city, together with their friends, went on the trip, probably two hundred all told. The exercises were profitable and helpful throughout, and an unusual degree of interest manifested.

Officers for the ensuing year were elected as follows: President, Rev. Thomas Boyd; Vice President, C. S. Price; Corresponding Secretary, Miss H. A. Newell; Recording Secretary and Treasurer, J. Walter London. Portland was chosen as the place for holding the next meeting.

Prof. W. N. Hull, a most excellent Congregationalist from Iowa, which is equivalent to saying that he is an earnest Christian man, has recently connected himself with the State Agricultural College at Corvallis. It is needless to add that he has proved himself already, notwithstanding his short residence, a valuable factor in our church work there. At the recent State Sunday School Convention he was elected Secretary, and it may confidently be expected that from this time forward much better results will follow from this much-needed organization.

Mr. J. P. O. Lonsdale, President of the First Congregational Society of this city, and one of the Board of Trustees, has appointed the following committee to have general charge of all matters pertaining to erecting the new church edifice: James Steel, Frank M. Warren, J. A. Stowbridge, Samuel D. Smith, D. D. Oliphant, Benjamin Honeyman, F. K. Arnold, G. Shindler, Charles L. Fay, A. S. Frank, George F. Johnson, R. P. Earhart, H. Glahn, J. C. Carson, J. C. Flanders. They will subdivide themselves into smaller committees as the needs of the enterprise may demand.

The Ladies' Aid Society have pledged \$2,000 towards the new structure, and they will not be long about getting it either. With this end in view they will give a midsummer festival at the residence of Samuel D. Smith next Wednesday evening.

The event in Portland this week is the 17th annual reunion of the Oregon Pioneer Association, which takes place next Tuesday. This organization embraces residents in Oregon from 1836 to 1885. The ranks of those fearless men and their trusting helpmeets who came here during those years are being rapidly decimated. The fatality during the past year has been especially marked, and many of the eminent citizens of the State are included in the number who have been gathered to their reward. Among them may be mentioned our own greatly beloved Dr. Atkinson, Rev. William Roberts, Jesse Applegate, J. Quinn, Thornton Marion, F. Mulkey, Edward Long, James B. Stephens, J. C. Cartwright, Philip Ritz, to say nothing of about two score or more of worthy men and women not so widely known as those referred to, but who acted well their part as good citizens in assisting to lay the foundations of a great commonwealth, thus conferring a great benefit upon the present and future generations.

Pastor Clapp preached from the last verse of John xiv this morning. This contained the Lord's own explanation of his death. After giving a rapid review of the causes leading to the crucifixion, he showed that it was an act of the utmost personal freedom on the part of Christ; it was a free act to please God, and he was impelled to give his son to die because he so loved the world. We can only grow Christlike and helpful to others, except as we plead for help to do God's will. Sink ourselves in Christ; make His claims paramount. It was a grand and inspiring sermon throughout.

June 23, 1889.

The commencement exercises at Pacific University and Tualatin Academy took place last Wednesday. Twelve were graduated in the Academy, and hereafter they will be known as college students. Three were graduated in the University proper. The work of the year has been, generally speaking, very satisfactory. The number who will take the College course is larger than for many years before. The Baccalaureate address delivered by President Ellis was a masterly effort. The subject was, "God the Supreme Thought," and Psalm xvi: 10, "Be still and know that I am God," was chosen for a text. The Commencement address, which was delivered by Rev. H. V. Rominger, was upon the subject of "Missions," and it was listened to with great interest. It was full of practical thoughts, and closed with an earnest appeal that greater interest be taken in the cause of evangelizing the world. The exercises throughout were of a high order, and never before has so much interest centered in a like occasion.

The vacancy in the Board of Trustees of Pacific University, caused by the death of Dr. Atkinson, was filled by the

election of Rev. T. E. Clapp, of the First church, Portland, and Rev. Myron Eells was elected secretary. The degree of Ph.D. was conferred upon Prof. A. T. Burnell, formerly of the University of Washington Territory, now of Eureka, Kansas, and appropriate resolutions in memory of Dr. Atkinson were adopted. There was an unusually large attendance at all the exercises of this interesting occasion.

Pioneer Day was observed in an appropriate manner, and an unusually large number of early settlers were to be seen in our city, ranging in time of residence here from 1824 to January 1, 1885, the latter being the limit at which one coming to Oregon can be classed as a pioneer. Donald McKay, the famous Indian scout who did such effective service at the head of his band of seventy odd Warm Spring Indians in bringing the Modoc war to a close, and who was born in Eastern Oregon in 1836, was present, also his half brother, Dr. William C. McKay of Pendleton, who was born here in 1824, whose grandfather, Alexander McKay, perished at the hands of the Indians when the ill-fated *Tonquin* was destroyed at Vancouver Island in 1810. While both these men have Indian blood in their veins, they are good citizens and earnest Christians. The story of their lives, when written, will be full of the deepest interest. No men have had more to do with settling the difficulties between the Indians and whites in the early days. They have been found true and reliable at all times, and yet they have been most shamefully treated by those in authority many times.

It may be of interest to know the years represented at this meeting of pioneers, and the number representing each year. I give as follows: 1824, 1; 1833, 1; 1836, 2; 1839, 5; 1840, 4; 1841, 2; 1842, 4; 1843, 5; 1844, 14; 1845, 18; 1846, 10; 1847, 29; 1848, 9; 1849, 6; 1850, 24; 1851, 9; 1852, 47; 1853, 27; 1854, 10. At least fifty of the early settlers have answered the roll-call from above during the past year.

Mrs. Peck, wife of Dr. Albert Peck, a physician who has been in the service of the American Board in China for the past ten years, arrived here to-day direct from China. Dr. and Mrs. Peck went to China from Beloit, Wis., ten years ago, to engage in missionary work. Mrs. Peck returns now with her four children, out of consideration for their health, and will remain here a few days visiting relatives, and a very dear girlhood friend in the person of Mrs. R. E. Jones, a daughter of Rev. H. L. Hammond of Chicago, before going to her mother in the East. Dr. Peck will return, most likely, in about a year. They will probably remain in America, and it is hoped they may find a field of work on the Pacific Coast.

A very timely and earnest sermon was given by our pastor this morning upon "Education," the text being Proverbs xxii: 16—"Train up a child in the way he should go: and when he is old, he will not depart from it." The home, the school, the Church were the prime factors in this training, and inasmuch as 12,000,000 of young people were being reared in their school year to a close at this time, it became a momentous question to consider, and was worthy of the best thought of our natures—was, indeed, an event of supreme importance. The sermon was a deeply impressive one, and all were urged to give the question of education in all its bearings their most prayerful and thoughtful attention.

GEO. H. HIMES.

Deacon Jesse Landon of the Congregational church at South Hero, Vermont, now ninety-four years old, has not failed to perform his duties at the communion service for more than forty years, but is at present confined to his home. How many people don't realize what a healthy thing it is to be a Christian! The Christian is abstemious in eating and drinking; he keeps the body under; is not a slave to passion and appetite. He does not fret and worry; he is cheerful and hopeful. His religion requires just that sort of living which conduces to health and happiness. No wonder he lives to a good old age, while the wicked liveth out not half his days.

Rev. A. E. Dunning visited Walla Walla, Colfax, Pullman, Genesee (Idaho), on his way from North Yakima, where he attended the Territorial Sunday-school Convention, to Spokane Falls to attend the semi-annual county Convention, which was held there Friday, May 31st. This trip gave Dr. Dunning an opportunity to see the famous Palouse country, with the numerous thriving towns on the way. He expressed himself much pleased with the view he had of the country, and the advancement it had made, which was beyond his expectations. G. R. A.

A new railway is to be constructed in Bulgaria at an estimated cost of 7,000,000 francs, and it is hoped that it may be laid economically by employing soldiers to form the earthworks, and by calling on the peasants to contribute the timber for sleepers. Eight thousand peasants will be required to furnish twenty sleepers each.

The real anarchist is the saloonist. But instead of shooting him or stringing him up we give him a charter as illustrious as the wind and make him an alderman.—Rev. P. S. Henson, D. D.

A bill has passed the Connecticut House giving women who can read the right to vote in school district meetings; also one making them eligible to hold office in school districts.

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He said four missions China Mission. The No. bored sionaries, five of Chile, Kalgan a fully married sionaries, teachers. Of the two being touring often one. The other preaches the open and over-se teachers at. He must h and preach hour of the occupied repairing tracts, etc.

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Religious Intelligence.

PACIFIC COAST.

The last Monday Club was well attended. Among the visitors were Rev. F. B. Pullan of Orange, N. J., Wm. R. Castle, Esq., of Honolulu, member of Dr. Beckwith's church, and four missionaries—Rev. W. P. Sprague and Miss Pierson, returned from China, and Rev. Forbes and Mrs. Logan, on their way to Micronesia. The meeting was missionary by appointment, Rev. Sprague having been asked to address us on the work in North China. He did so address us to the edification of all, and was followed by interesting remarks from the other missionaries.

He said: The A. B. C. F. M. has four missions in China; viz., the North China Mission, the Foochow Mission, the Hong Kong Mission and the Shansi Mission.

The North China—where I have labored since 1874—occupies seven stations, five of these being the great cities of Peking, Tientsin, Pootungfu, Kalgan and Tung Cho. A station is fully manned when there are two missionaries, one physician and two lady teachers. This quota is not often full. Of the two missionaries, one will usually be touring in the region round about, often one hundred miles from home. The other is acting pastor of the church, preaches daily at the street chapel or in the open market place. He organizes and oversees one or more schools. He teaches and directs the native preachers. He must be ready to entertain, instruct and preach to callers at any and every hour of the day. Much time may be occupied with secular work, as building, repairing and making bargains and contracts, etc.

We aim to raise up an educated native ministry, believing that China must be converted by the Chinese. We select boys from our schools and send them to the high school at Tung Cho. Those who here prove competent, and also feel called of God to preach the gospel, go on through the Theological Seminary, and become efficient preachers and most devoted to soul-saving. We have about twenty-five of these graduates licensed to preach. We aim to bring our churches up to self-support—when they will call these preachers as their pastors.

We secure pledges of weekly contributions. A few give a tenth, and do it gladly.

The women can only be reached by women; hence the great necessity of women's work.

The medical department is a most important auxiliary to our work. Our physician at Kalgan has in two years cured over three hundred patients of the opium habit. Some of these have again taken to the drug, but some have not, and of these some have become Christians.

We have about one thousand converts in our mission. We want to open three new stations. We need ten new missionary families and three physicians and six lady teachers at once, and many souls every year must go down to darkness unwarmed, until these reinforcements come to our help.

Miss Pierson has been for twelve years with her brother, Rev. Isaac Pierson, in North China. He has been in the work twenty years. She has come home with his two children. She gave a very encouraging account of her work among the Chinese women, who are very accessible and who expressed great sorrow when she came away, leaving no woman to carry on the work. She said that for years they had been sowing the seed, but now the reaping time has come; many are anxiously inquiring the way into the kingdom. They are able to enlarge the work very much by the aid of very efficient native helpers, of whom, at their one station, they have as many as thirteen out at one time.

Rev. and Mrs. Forbes are going out for the first time to Micronesia. They will be located at Ponape, where he will have charge of the training school. Bro. Forbes is from Scotland, and comes now from Canada, where he has been living in Montreal. The Club were glad to meet with this new brother, and bid him Godspeed.

Mrs. Logan goes back to Ruk, 400 miles beyond Ponape, in the Caroline group, where she has long been a successful missionary. It was a pleasure to hear the voice and make the acquaintance of this worthy sister.

Rev. J. B. Thrall will address the Club next Monday on Utah. His position as pastor of the First Church at Salt Lake gives him information which will be of great interest.

President Stratton of Mills College preached two good sermons in the First Church, this city, last Sabbath.

Rev. Fred. B. Pullan of Orange, N. J., who is supplying the Third church in exchange with Pastor Cruzan for two months, preached able and instructive sermons last Sabbath. We were glad to meet him at the Monday Club, and hope to know more about our New Jersey churches from his welcome visit.

Rev. H. H. Wikoff continues to be encouraged by good audiences at the Green Street church. Among his hearers last Sabbath was Rev. Dr. Warren. Our brother seems to be marrying more couples than any other minister in town just at present.

Rev. G. Niebuhr, pastor of the German Evangelical church in this city, has been elected a member of our Monday Club.

Dr. W. C. Pond and Rev. C. H. Schuyler of Petaluma exchanged last Sabbath. Dr. Pond found things much improved in his old parish, and had a very pleasant day. In the evening the anniversary of the Chinese Mission was held. The church was crowded to the door. A collection of \$65 was taken up for the Mission.

Rev. O. C. May was at the Club. He is much interested in his work at Byron and Bethany, where he last preached on "Being Strong in the Lord," and on "Swearing."

Rev. W. A. Tenney's good preaching in the Golden Gate church is appreciated by good audiences. Last Sabbath, his subjects were from the text, "Who shall roll us away the stone?" and the "Gift of God."

Rev. W. P. Sprague addressed the Market Street church, Oakland, on his loved work in North China.

Rev. E. H. Byrons of Cottonwood supplied the East Oakland church.

Rev. Geo. B. Allen of the Union church, San Lorenzo, baptized three last Sabbath, one by immersion.

W. S. Hough, son of Rev. Dr. Hough of Santa Barbara, who has served as Instructor of Philosophy at the Michigan University during the past year, has been appointed Assistant Professor of Mental and Moral Philosophy and Logic in the University of Minnesota.

Some of our country pastors are busy workers. For example, one of them took active part in the Sunday-School last Sunday, from 9:45 A. M. to 11, conducted the usual preaching service, and held a teachers' meeting until 1, then rode seventeen miles and preached at a school house, and preached again in the evening in the home church.

The Summer School of methods of the W. C. T. U. commenced its sessions at Pacific Grove, June 20th, and continued until the 23d. The attendance was large, the music excellent (both vocal and instrumental), and the addresses of an unusually high order. The sermon Sabbath morning was by Rev. C. H. Houghton of Oakland, Rev. N. R. Johnston and others addressed the meeting on "Sabbath Desecration." A Gospel Temperance meeting in the evening closed the services for the day. Monday morning, after devotional exercises, the Convention adjourned.

A meeting of the Ministerial Union of this city and vicinity was held in the parlor of Y. M. C. A. last Monday at 3 P. M. Rev. Dr. M. M. Gibson was elected President, Rev. C. V. Anthony, Vice-President, Rev. Dr. A. J. Nelson Secretary and Scribe. Prayer was offered by Rev. Dr. John Hannon. Rev. Dr. Nelson, Secretary for San Francisco District of the American Sabbath Union, on behalf of the District Committee, asked the Union to call a Sabbath Convention to meet in this city in August, when it is expected that Rev. Wilbur F. Crafts, the Field Secretary of the American Sabbath Union will be here. It was voted to call such Convention, and a Committee was appointed therefor; viz., Messrs. Geo. W. Gibbs, A. B. Forbes, C. A. Laton, W. F. Gibson, C. C. Clay, H. J. McCoy, and John Kimball. The District Committee of the American Sabbath Union was also requested to unite with this Committee in calling the Convention.

A farewell meeting for missionaries leaving for Micronesia next Saturday, via Honolulu, was held at the Market Street church, Oakland, on Sunday evening. There were present on the platform Mrs. Logan, returning to Ruk; Mrs. Snelling, going out to meet her husband, who went last year to Ruk; and Rev. and Mrs. Forbes, who are to be in charge of the training school at Ponape. Rev. W. P. Sprague, just from China, gave a very fitting welcome, and the right hand of fellowship to the missionary ranks. Addresses were made by the missionaries, which were very touching, especially the feeling words of the ladies. Captain Bray, Secretary of the Y. M. C. A., who was so long in command of the *Morning Star*, was present, and by cheerful remarks added much to the interest of the occasion. Pastor Merrill and Evangelist Currie also took part in the services, bidding them God-speed and farewell. The house was full and all were greatly interested. We would not fail to add that the Sunday-school of this church, through their pastor, presented the missionaries with a pulpit Bible to be used in the church at Ponape. This Sunday-school had already sent two fine church bells to Micronesia, and another pulpit Bible.

EASTERN.

Eighty-three were received into the Eliot church, Newton, Mass., June 2d.

A church, having sixty members, was organized at Blue Creek, Ohio, June 6th.

The church at Kansas City finds its house too small, and will begin a new one soon.

A new church was recognized at Robinsdale, Minn., June 14th. It has twenty-nine members.

Dr. A. E. Dunning is again at his place in the Congregational Sunday-school and Publishing Society, Boston.

Rev. P. Waldenstrom, of the Free Church, Sweden, is addressing his countrymen in different parts of New England.

June 16th a great meeting was held in the First church, Oberlin, in behalf of the Oberlin Mission in Shansi, China. Rev. M. L. Stimson addressed the meeting. Rev. Messrs. Tenney, Price and Davis have volunteered to reinforce this mission.

MT. SHASTA DISTRICT ASSOCIATION.

The third annual meeting was held with the Adin church in Modoc county, June 7th to 9th.

FIRST DAY.

9:30 A. M.—The Association was called to order by Rev. E. F. Dinsmore, outgoing Moderator, and the preliminary roll called by Rev. Griffith Griffiths, outgoing Scribe. On motion, Rev. J. H. Warren, D.D., Deacon Andrew Soule, Mr. G. W. Bennett, Mrs. Hester Griffiths and Mrs. Howard were invited to sit as corresponding members.

Rev. J. H. Warren, D.D., was elected Moderator, and Rev. Griffith Griffiths re-elected Scribe. Moderator read the Scripture lesson, offered prayer, and appointed committees on roll, bills and overtures, devotional meetings, narrative and statistics, nominations. Report of Committee on Roll showed the following representation: Adin church—Rev. E. D. Howells, Mrs. R. S. Howells and Mrs. E. R. Bennett; Alturas church—Rev. Griffith Griffiths, Deacon L. C. Estes, Mrs. Mary Estes and Mr. Angus Chambers; Etta church—Professor Frank W. Hooper; Little Shasta church—Rev. E. F. Dinsmore, Mrs. Belle Martin, Miss Etta Soule and Miss Stella Soule; Susanville church—Rev. Frank Adams; Fall River Mission—Rev. James Campbell; Weaverville mission—Rev. Francis King; American Home Missionary Society—Rev. J. H. Warren, D.D. Report of Provisional Committee having been read and approved, the Moderator called Deacon Andrew Soule to the chair and delivered a rousing address on "The Home Missionary Crisis." Rev. E. F. Dinsmore supplemented his remarks, and the Scribe offered prayer.

2 P. M.—Essay on "The Dark and the Bright side of Home Missionary Work," by Rev. Francis King. Reports from the churches were of great interest. By special request, the Scribe addressed the Association on the Temperance Question in Modoc county.

8 P. M.—Rev. E. F. Dinsmore read the Scripture lesson, Rev. J. H. Warren, D.D., offered prayer, and Rev. J. H. Campbell delivered the annual sermon.

SECOND DAY.

9:30 A. M.—Devotional meeting, conducted by Rev. Frank Adams. Letter of dismissal and recommendation granted to Rev. A. H. Burnell. Deacon S. A. Chapin was elected delegate to the National Council in October. Deacon Andrew Soule gave the story of the Little Shasta church.

The following resolution was passed: "Resolved, That, for reasons given in a communication from Rev. W. D. Williams of Tulare, it is the sense of this Association that the 5th of November should be chosen as the date for commencing the meetings of the General Association."

2 P. M.—Rev. James Campbell delivered an address on "Revivals and Revivalists," and Rev. Frank Adams read a paper on the Keeping of the Sabbath. Both subjects were lengthily discussed. On motion Bro. Adams was requested to send a copy of his paper to THE PACIFIC for publication. Rev. Griffith Griffiths addressed the Association on the subject of "Rationalism."

A committee consisting of Revs. Adams, Campbell and King and Professor Hooper, was appointed to draft resolutions setting forth the attitude of the Association towards the temperance question. The following resolutions were reported and unanimously adopted:

"Resolved, That, as the Temperance Question stands at the head of the moral and political problems of the day, we congratulate the citizens of Modoc Co. upon the stand they have taken against the licensing of the liquor traffic."

"Resolved, That license, either high or low, is a 'delusion and a snare'; that it puts the liquor interests under the protection of the strong arm of the Government, thus legalizing an occupation which we believe to be inimical to every true interest of humanity."

"Resolved, That, as the attention of the people of California has been directed to this county in her fight against the saloons, we sincerely hope and pray that her citizens will have the moral courage to enforce the law which is to go into effect on July 1st."

"Resolved, That, as members of this Association, we pledge ourselves to pray and to work, in all ways that commend themselves to our judgment, for the total abolition of the liquor traffic."

Little Shasta was chosen as the place for holding the next annual meeting, with this proviso, that the chairman of Provisional Committee shall substitute San Francisco if the meetings of the A. H. M. S. are to be held in that city about the same time.

The following report of Committee on Nominations was adopted: Preacher for next annual meeting, Rev. Francis King, with Rev. Griffith Griffiths as alternate; Provisional Committee, Rev. C. F. Dinsmore, Rev. Griffith Griffiths and Rev. E. H. Byrons; Historian, Rev. E. F. Dinsmore; Permanent Committee on Home Missions, all ministerial members of the Association.

8 P. M.—Rev. Frank Adams conducted the devotional exercises and Rev. Francis King preached.

THIRD DAY.

2 P. M.—Rev. E. F. Dinsmore read a paper on "The Relation of Baptized Children to the Church," and Prof. F. W. Hooper on the Society of Christian Endeavor.

Resolutions to the following effect were adopted:

1. Expressing high appreciation of the presence and assistance of our esteemed Superintendent, Rev. J. H. Warren, D.D.

2. Urging special effort in behalf of the depleted treasury of the A. H. M. S.

3. Commending a more faithful observance of the Sabbath.

4. Thanking the pastor of the Adin Church and the people of Adin generally for their generous hospitality.

5. Thanking the Moderator and Scribe for their efficient services.

8 P. M.—Celebration of the Lord's Supper, at which Rev. E. F. Dinsmore, Rev. Frank Adams and Dea. L. C. Estes served. Association adjourned for one year. GRIFFITH GRIFFITHS, Scribe.

SAN DIEGO CHURCH GROWTH.

The First Congregational church was organized in San Diego, October 10, 1886, two years and nine months ago, with Dr. Harwood as pastor. There were 76 charter members. In the summer of 1887 Dr. Harwood resigned to do evangelistic work. In December, Rev. J. B. Silcox, of Winnipeg, Manitoba, accepting the call of the church, became their second and present efficient pastor, and preached his first sermon on the second Sunday in February, 1888. The present membership of the church is about 230.

LOOKING FOR A CHURCH SITE.

The church is supported wholly by voluntary contributions. It is unburdened by debt, and has a fund of \$1200, which, with other money, will be used in purchasing a site for a Congregational Tabernacle. A committee has been appointed, and is now engaged in looking for a suitable site.

The evening services of the church is now so well attended that a great many are compelled to go away every Sunday evening without securing seats, and the auditorium, which contains 600 chairs, is crowded at the morning services.

The Women's Missionary society, of which Mrs. Geo. W. Marston is President, and Mrs. Mills, Treasurer, has a large membership and is doing excellent work. Its contributions last year to various missionary and benevolent purposes amounted to over \$500.

The Ladies' Aid Society is also doing a grand work, its purposes being largely to keep up the social life of the church. This branch or auxiliary of the church has a large membership; Mrs. J. B. Silcox is President and Mrs. Dr. Rood is Vice-President.

The Young People's Society of Christian Endeavor is one of the most active auxiliaries of the church work. It has a membership of over ninety-five, comprising some of the most energetic and intelligent young people of the city.

Rev. J. B. Silcox has also taken great interest in the Chautauqua work and has conducted a class, which held weekly meetings at the Congregational church. The Chautauqua circle is now, however, enjoying a vacation and the course of study will not be resumed until some time in October. At the closing exercises a few evenings ago, the members of the circle presented Mr. Silcox with a purse of \$35, with the request that he use it to purchase books.

Altogether, the two years and nine months of the Congregational church's existence in San Diego have been marked by a rapid and substantial growth.—*Daily Sun*.

EASTERN WASHINGTON.

Superintendent Beard's stay in the East was shortened by the news of the great Seattle fire, which he received when about leaving New York for Boston. He passed through Spokane Falls a few days ago. Brother C. E. Chase is to be ordained at Cheney on the 20th inst. Father Eells preached to the Indians in the unfinished church at Medical Lake on Sunday 16th; it was a feast of good things to them. Children's Day was observed by the Spokane Falls Church and Sunday-school. The children contributed \$10 to the Sunday-school and Publishing Society. On the same Sunday \$40 was contributed in aid of the Seattle sufferers. The Spokane Falls contribution to Seattle has already reached over \$11,000 and over \$2,000 to Johnstown. The Palouse Baptist Association has just convened in this city. The meetings have been well attended and full of interest. The various interests of the Church have been discussed thoroughly and enthusiastically, and plans determined for aggressive Christian work. At this writing the Territorial and County Teachers' Institute is in session in this City, and sixty teachers are in attendance. The people at Medical Lake are delighted to have Father Eells among them again, and he enjoys the healing waters of the lake as much as ever. General Missionary Walters' family are at Medical Lake, and expect to remain a few weeks. Rev. J. T. Whalley will close his labors at Colfax, on the 1st of July. The work is progressing at Genesee, Pullman and Everts, under the direction of Rev. E. C. W. Hill. Spokane Falls. J. E.

EASTERN OREGON ECHOES.

PENDLETON, Oregon, June 21st. Delightful Y. P. S. C. E. sociable a few nights since. One hundred out. Sociable for acquaintance' sake, with music and refreshments.

New singing-school now started in the Congregational church by the pastor. Starts off well.

Efforts in direction of a choir being fruitful. A young lady violinist to aid in praising the Lord in the Sabbath services.

Fifty-two feet of new fence just painted and finished on the Webb-street side of the sanctuary. And so go the improvements material; and hand in hand our hopes that improvements spiritual even distance the material.

Weather is very hot and dry. The thermometer to-day is ninety-six degrees in one of the coolest shades in town.

A grand county Sunday-school celebration takes place at Adams Tuesday, June 25th. All the Sunday-schools of Pendleton are in it. It is the first of its kind in the county. We hope to improve on it from year to year. One grand annual rally of the Sunday-schools of our county would be a good thing and not hard to bring about. I'll tell you how this first attempt succeeds when I return.

The ladies of our church, hearing of Mrs. Lee's intended absence for a month in Salem with her parents, generously made up a purse of nearly twelve dollars to keep her in her trip. The Lord put it to their account.

And now comes soon the gathering of our Oregon tribes in Association at The Dalles. Our first State Association—an illegitimate birth, but born now, at any rate, and bound to be recognized. I don't doubt the good-natured churches will adopt the founding Association, created by their lords at Seattle recently. The programmes are out, and are models of beauty typographically, and Pastor Curtis' enterprising band appears in the make-up of addresses, etc. The Lord be the chief guest! G. H. L.

A few weeks ago a number of earnest members of the First United Presbyterian Church in this city formed an organization for the purpose of supplying a place of meeting where young men and their friends might resort, and have healthful and enjoyable recreation. As a beginning, the rooms of the church were furnished with leading newspapers and magazines, as also with the materials for games and pastimes. Opening at first two nights each week, it soon became apparent that in order to meet the requirements of an increasing attendance the parlors must be kept open every night, and this has been resolved upon. It must be an exceedingly great encouragement to the Rev. Dr. Gibson, and those co-operating with him in this movement, that the success attending their efforts has been so marked. Indeed, so great an interest has been aroused in this movement that still further developments are in progress. Last week there was started a debating society or lyceum, and it is expected that this will be a still further attraction to young men in this city, where so many allurements are at work to destroy and ruin.

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The nucleus of a library has also been donated by a few friends, which already bids fair to assume large dimensions. This is the first association of the kind organized in the city by an individual church. As a means of combating the evils of a great city and promoting a right and proper spirit among the young this means cannot be too highly commended. Com.

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For the half year ending with the 30th of June, 1889, a dividend has been declared at the rate of five and one-tenth (5 1/10) per cent. per annum on term deposits, and four and one quarter (4 1/4) per cent. per annum on ordinary deposits, free of taxes, payable on and after Monday, July 1, 1889.

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SONG AND SHADE.

He whose exalted thoughts on death,
Wherever read,
Breathes comfort sweet as is the breath
Of flowers, 'tis said,
Of, with his own hand, planted trees
Beside the way;
Trees which the weary traveler sees
With joy, to-day.

Those hands are folded now in rest,
Their work all o'er;
At fancy's voice or love's behest
They move no more.
But still his song sublime we sing,
Our hearts to cheer;
Death robbing thus of half its sting—
Faith conquering fear.

And men who ne'er have read a word
That he hath penned,
Nor even the poet's name have heard,
Do thank the friend,
To whom unknown, whose deed bestowed
Such kindly aid;
Who set beside the dusty road
A grateful shade.

"Bryan's 'Thanatopsis.'
—Vick's Magazine for May.

FAIRY MIRRORS.

Each dewdrop hanging on the grass
Must be a fairy looking-glass,
Wherein the pond, delighted elves
See clear reflections of themselves.
And from rude mortal eyes withdrawn,
Make their gay toils on the lawn.
—St. Nicholas for June.

THE MICE AND THE YARDMASTER.

It was a good many years ago that I was the youthful telegraph operator in the night yardmaster's office at the terminus of one of the great railroads.

Mr. Toby was the night yardmaster's name, and he had worked for the railroad company since he was a little boy; and once when he was coupling some cars, his arm was caught between the bumpers and crushed so badly that the doctors had to cut it off. Then the railroad company made him a night yardmaster—a very responsible but not very laborious position.

Mr. Toby had been on duty every night for a great many years when I came to do his telegraphing for him, and never was a man more faithful or more highly esteemed by his associates than the old, one-armed yardmaster.

Mr. Toby was a very kind and tender-hearted man. I remember one night when some of the men opened a freight car, they found a poor, starved kitten, which had been locked in at Baltimore and had come all the way through without anything to eat or drink for ten days and nights. Poor Tabby! She was terribly poor and thin, and so weak that she could hardly stand alone; and who was it but Mr. Toby that walked away home, about a mile distant, and brought a bottle of milk to feed and warm kitty, after he had fixed her up a nice bed of cotton "waste" back of the stove and then nursed her back to health day by day, or rather night by night, and adopted her?

But it is about Mr. Toby's mice I was going to tell you. The yardmaster's office was not a very gorgeous place; and about all there was in it, besides a chair, a clock, a stove and a bulletin board, was an old table in one corner where Mr. Toby sat and wrote, or sat and ate his midnight lunch, or just sat and did nothing. Away back in the corner was a little hole on a level with the table, and there lived three little mice, and sometimes, after Mr. Toby had eaten his lunch, they would creep out cautiously on the top of the table and gather up the crumbs, and by-and-by, after they must have seen what a kind, gentle man the old yardmaster was, they would venture out a little way while he was eating, pick up little morsels which he would put close to the hole for them, and then scamper back, until finally the little creatures became so brave that they would come out every night and help the old man eat his lunch, and allow him to handle them without exhibiting the least sign of fear.

It was funny to see the three bright-eyed little fellows sitting on the table in a row, waiting patiently for the old man to throw them their share of the lunch in small installments.

He taught them a number of little tricks, and named them Shem, Ham and Japhet, though I never thought they answered to their names very readily. It was only when Mr. Toby was alone that his pets seemed very tame; and it was by only one sitting in a farther corner and keeping very quiet that he was able to entice them out to perform for our benefit.

One night I carried up an order from the train-dispatcher to the yardmaster, which read as follows:

"Dispatcher's office, 11:22 P. M.—Toby Sd. Hold No. 60 for orders. 12 H. G. B."

No. 60 was a through freight which left at midnight, or shortly after, and the dispatcher wished to run a special as far as he could, and to inform No. 60 at the last moment at what station to wait until it passed. Mr. Toby signed the order, and I went back into my own little office.

The engine had not yet come from the round-house, the train was not quite made up, and the conductor's car was still in the messenger yard, half a mile away, so the old yardmaster sat down by the table to wait.

It had been a hard day for him. His little daughter had been sick; and all day, when night workers rest, he had not closed his eyes in sleep, and the old man was almost worn out. It was warm and quiet in the office. Only the solemn ticking of the big regulator on the wall broke the stillness. The old man

laid his head on his arm to rest it a little, it ached so. He felt so drowsy. He shook himself and looked at the regulator.

No. 60 would not be ready in thirty minutes. There was no hurry. He laid his head on the table again, and almost in a second he had dropped asleep.

The solemn regulator ticked off a minute, ten minutes, twenty minutes, and still the yardmaster slumbered on. The engine from the round house clanged noisily by. He must waken now. But he only stirred uneasily and does not rouse.

No. 60 has the right of way; and the conductor, ready to go promptly on schedule time, comes up to the platform, sees through the window the old man's bowed head, smiles good-naturedly, tucks his train report under the door, and goes away to his caboose without disturbing him.

It is 11:58. In two short minutes the heavy train, if not warned, will rush away; and a terrible disaster must certainly ensue. But the old yardmaster does not move.

Suddenly there is an impatient little squeak in the corner, and tiny Shem pokes his nervous little nose out of the hole in the wall. It is supper time, and their landlord seems to be a little negligent. Shem and Ham creep stealthily out upon the table to reconnoiter. There is not a single crumb anywhere. It is shameful. Japhet joins his brothers. Still Mr. Toby makes no move. The three hungry little creatures put their noses together for consultation.

Would it not be advisable to give their kind master a little hint?

It would.

They creep noiselessly up to the bowed gray head, Shem and Ham on the right side and Japhet on the left. By rising on his haunches, Japhet can just reach the tip of the old man's ear. Shem and Ham take stations close by his nose and chin, and at a signal from Japhet they each give a quick nip with their sharp little teeth.

The old man moves. Three little tails fairly snap as they disappear in the hole at the corner of the table. The yardmaster raises his head and yawns. His mind is a little hazy. What are those freight cars moving slowly by the window?

He yawns again. There is a piece of paper under his hand. He picks it up mechanically—

"Hold No. 60—"

With a wild shout the old yardmaster seizes his lantern, throws open the door, and bounds out upon the platform. The caboose is just drawing slowly by. He shouts, and waves his lantern frantically. The conductor sees him. Other lanterns are waved. There is a shriek from the engine, and the long train comes to a standstill.

"The dispatcher has some orders for you," was all that Mr. Toby said, and after I had received and delivered the warning messages and the train had gone, I found the old man in his office alone, crying like a child.

And then he told the story I have told you; but no one besides Mr. Toby and myself, excepting perhaps Shem, Ham and Japhet, ever knew how near the old yardmaster came to fatally neglecting his duty.

AN AMATEUR ASTRONOMER.

From an illustrated paper in the June Century we quote the following: "The amateur astronomer became the happy possessor of the new instrument, which proved to be one of the finest the Clarks had ever made. But the problem still remained of having his telescope permanently mounted. In this—for he liked to do things as simply and cheaply as possible—he had recourse to mother wit. Procuring a large piece of timber he sunk it deep in the ground in the back yard of his little house on Vincennes Avenue, near Ellis Park, and about two blocks from the Dearborn Observatory. Around this timber he built what his friends used laughingly to call a 'cheese-box,' on the top of which he placed a dome that could be turned around easily at will. Most of the work he did with his own hands; and it was with this little telescope, thus rudely mounted, that the modest, quiet short-hand reporter made his first important discovery of double stars—discoveries which a few years later attracted the attention and commanded the admiration of the leading scientific men in Europe."

"All this time he went on with his regular work, was at his place in court every day, working the usual business hours. In the evening he went into his 'cheese-box,' and studied the heavens till daylight drove him to his bed. No wonder that when a visitor, perhaps from Europe, went in search of this sleepless, sharp-sighted astronomer to pay his respects and make a visit to his observatory he was told by the street children that Mr. Burnham was a 'queer man, who lived nights in that cheese-box.' His neighbors generally knew but little about him, and did not know what to make of the odd-looking structure in his back yard; and younger people associated the star-gazer with vague ideas of necromancy, fortune-telling and magical incantations."

One head of a public school said he could always tell when a boy commenced using tobacco by the record of his recitations. Professor Oliver of the Annapolis Academy, said he could indicate the boy who used tobacco by his absolute inability to draw a clean straight line.—Medical Record

We live by trusting one another.

FISH-CATCHING ON THE POTOMAC.

Have you ever watched a large river seine, worked by hundreds of men engaged in catching fish? The largest I ever saw was on the Potomac river. It was said to be nine miles round, and was worked by what seemed to me a countless number of colored men.

It was a wonderfully interesting sight to one coming upon it for the first time, and one not easy for those not engaged in the work to fully witness. Through the courtesy of one of the men conducting it, however, our party, consisting of three, were allowed to secure a boat and row out past the workers and in and around the sinuous windings of the great net; for, of course, this net or seine was not stretched smoothly out, but curved in numerous zig-zag points around in the river. It was attached to windlasses at either end, worked by two stalwart colored men, who, as they saw it grow heavy with the weight of fish, slowly worked the windlass that drew it in.

While they did this the other colored men, numbering scores, waded out into the river, up to their very arm-pits and necks, to catch the fish in armfuls from the net and fling them with what seemed like lightning speed into an immense flat-bottomed boat, having a huge pit, which sailed inside the seine for that purpose. Still other men in small boats sailed around the net in places too deep to wade, caught the fish and threw them into the huge receptacle in the same way.

In order that we might have the full benefit of the sight, the conductors of the enterprise kindly allowed us to get out of our boat and stand upon the deck—a bare outer rim only a few feet in width—of this great flat boat (it was in shape very much like the old-fashioned mudscoops seen on our New England rivers, only many times larger) and look down into the deep pit where the newly caught fish struggled for existence.

It was an unique sight above and below. As the shoals of fish came flying into the boat from every direction, with a speed and impetus that made one almost dizzy, myriads of scales flew upward from the captured fish below and came down again, covering our heads and faces and clothes and the waters around us as if the heavens were showering silver. It was a truly magnificent sight. The description may make you fancy the reality to have been unpleasant or unclear; but it was not so. The splendor of this light fleece of silver ascending, hovering and sparkling in the air, and then shimmering down again, made one forget everything but its beauty as it spread and waited for a great space over the waters.

But mercy on us! how those fish did fight for life, and fight each other! "As cold-blooded as a fish," is an expression I have often heard, but I saw fish whose blood was up that day. The noise that came from them as they struggled and gouged and tore in among one another, was half vocal, half hissing. The majority of the finny tribe were shad, with large numbers of herrings, pickerel, flounders and other fresh-water fish, and a goodly supply of eels. The latter were the hardest fighters of all; so absolutely fierce, in fact, that the men on the boat dared not take the large ones up—grasping them firmly by the middle—and knock their heads on the boat-edge, else they would tear the other fish to pieces.

While this was going on, several men at each end of the boat were engaged in catching up some of the fish as they came in, taking from them some of their spawn, and putting it into little phials. These phials they deposit in a certain temperature, letting them remain a certain number of hours or days, and when the spawn is fully alive they throw it into the Potomac again, and thus it grows the millions that are caught daily during the season.—June Wide Awake.

WEARING THE SLIPPER.

Mowry one of the early writers on the habits and customs of the African tribes, tells an amusing story of a lady's slipper, which by some chance was carried into the country back to Cape Colony, and handed about with delight and admiration among the Hottentots. It was a ball slipper of embroidered white satin.

When Captain Mowry traveled among the tribes a year later, he found every woman of distinction possessed a rude imitation of this slipper, made usually of bark. She wore it only on occasions of great importance, tied to a string and hung around her neck, and showed it with complacent smiles to the stranger to prove that she kept up with the fashions as well as her white sister.

This seems absurd enough to us, but have we not also customs that are quite as ridiculous?

The head of a seminary for girls, in one of the Middle States, said, a few months ago, "Five-eighths of my pupils take lessons in music. Of course, probably, five in a hundred become musicians; they love the art and give to it the large amount of time, labor and patience it demands."

"Of the others, a few girls, after leaving school, keep up through life their practice enough to sing simple songs and hymns, and to play the sweet, familiar melodies of which their children are fond. They are not scientific performers, but their music gives pleasure in their homes and often soothes and quiets their own strained nerves."

"But the great majority of girls who learn music only do it because it is considered the proper thing for a girl in good society to do. Their parents, how-

ever small their means, are heavily taxed for years to pay for their lessons, and a piano is purchased at a large outlay. When the girl comes home from school she has learned, perhaps, by the sacrifice of an hour's labor a day for years, to strum three or four marches and waltzes. She plays them until everybody is tired of them; but she never opens the piano to give pleasure to herself or others.

"The same thing is true, in a less degree, of girls who learn to paint without any love for the art."

Nothing can widen or beautify the horizon of a woman's life more surely than one of these arts, if faithfully loved and used. But to waste money, time and labor on them simply to "be in the fashion," is as foolish in the white woman as it is for the black to hang for show a ball-slipper about her neck which she can never wear upon her feet.—Youth's Companion.

SPEAKING TO PEOPLE.

"Who in the world is that you're speaking to?" said one young lady to her companion of the same sex and age, as they walked down one of the avenues the other day.

"That may be the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; don't think it's nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench working away, and when I bow to him and give him 'Good-morning,' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the colored man who blacks our stoves and shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in return. Christ died for them as much as he did for me, and perhaps if some of them had had the opportunities my birth and rearing have given me they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day laborers, mechanics and tradesmen to a young lawyer of whom they had a high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"Is there anybody you know that you don't speak to?"

"Well, yes, I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact, she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.—Christian Advocate.

FOOD THAT MAY BE TAKEN WITH THE FINGERS.

At an official dinner, a few nights ago, a distinguished society belle from New York, one of McAllister's four hundred, was observed to handle the wing of a chicken with her fingers, and afterward daintily nibbled a "drumstick" the same way without the use of knife or fork. Some of the cabinet and administration ladies, only one of whom belongs to the four hundred, marveled at this, and thought it showed "lack of breeding." The one authority, Mrs. —, remarked that the action of the young lady was in perfectly good form. The list of things that can be eaten from the fingers is on the increase. It includes all bread, toast, tarts and small cakes; celery, and asparagus, when served whole, as it should be, either hot or cold; lettuce, which must be crumpled in the fingers and dipped in salt or sauce; olives, to which a fork should never be put, any more than a knife should be used on raw oysters; strawberries, when served with the stems on, as they should be, are touched to pulverized sugar; cheese in all forms, except Brie or Roquefort or Cumberport, and fruit of all kinds, except preserves and melons. The latter should be eaten with a spoon or fork. In the use of the fingers greater indulgence is being shown, and you can not, if you are well bred, make any very bad mistake in this direction, especially when the finger-bowl stands by you and the napkin is handy.—Washington Post.

FOOD THAT MAY BE TAKEN WITH THE FINGERS.

Folly must hold its tongue while wearing the wig of wisdom.

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick Headache, and Constipation—find a safe and certain relief in

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Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wampler, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia, when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

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DUTY.

Launch out into the deep,
The awful depths of the world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Beams on its bosom away—away,
Beauty and youth in relentless ruth,
To the dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught!" for me!
He stands in our midst in our wreck strewn strand,
And sweet and royal is His command,
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes ever the sea,
"Let down your nets for a draught!" for me!
—Sunday Magazine.

THE SABBATH.

[From an address by Col. Elliott F. Shepard, President of the American Sabbath Union.]

MR. PRESIDENT, BELOVED FRIENDS—The Sabbath question is to be viewed first from the divine side, and then from the human side. The only authority for the Sabbath day is to be found in the statutes and laws and commandments of the Lord God Almighty. Now, where shall we find those laws and statutes and commandments? Manifestly in that precious Book which is the revelation of the will of God to mankind.

Now, what is the law of the Lord respecting the Sabbath day? It is summarized, though not first instituted, by the Fourth Commandment, which he gave at Mount Sinai: Remember the Sabbath day to keep it holy. The very first word shows that it was not any new thing. God rested upon the accomplishment of His work of creation: and His seventh day was man's first day. Now we keep the Sabbath as the day of the resurrection of the blessed Master, our Lord and Saviour, Jesus Christ. We observe the first day, and for aught that is known to the contrary it may be the very hebdomadal day of the day that Adam observed. The Sabbath was his first day and he was prepared by his first day of rest for six days of labor. The institution is alluded to in various parts of the book of Genesis, and down to the time of the promulgation of the law from the top of Mount Sinai. It is one of the original institutions for mankind, given them by the Creator, just as much as is marriage, Marriage, as well as the Sabbath, was instituted in Paradise. The command begins by saying, not that a new law is promulgated, but "remember;" remember something already instituted. Remember the Sabbath day to keep it holy. Then when you pass a long period of time—something like sixteen centuries—and come down to Palestine, you see God incarnate, walking in the person of our adorable Lord, and you hear him comment upon that very law which He gave from the top of Mount Sinai; and He says: "The Sabbath was made for man."

THE SABBATH BLESSES.

The object of the Sabbath is to bless mankind. And whenever it is observed it proves a blessing to mankind; and this can be seen in so many instances and upon such a vast scale that history would be silent if it failed to mention the blessings that fall to the individual, to the family, to the city, to the State and to the nations, by keeping the holy Sabbath day. Let us take this last idea first and only, for we haven't time to go over the whole Sabbath subject; but turn your eyes around upon the world and mankind, and ask: Which are the strongest and most prosperous, the best dressed, the most intelligent, the handsomest and the happiest nations of the world? Don't you see at once that they are those nations who observe the Sabbath to keep it holy.

SABBATH NATIONS ARE THE STRONGEST.

First of all, I claim this great distinction to belong to our own beloved nation here in the United States; secondly, to England; thirdly, to Protestant Germany. These three are universally admitted to be the three strongest and happiest nations in the world. But go down into Roman Catholic France, go down into Roman Catholic Portugal and Spain and across to Italy, where the will of the anti-Sabbath Pope has ruled so long—and what do you find? Substantially no Sabbath at all; and the result is the low and deceitful condition of society which is most inferior and degrading. Fortunately, Italy has shorn the Pope of much of his power, and is reviving true religion by resuscitating the Waldensian Church, and so Sabbath is again beginning to bless and elevate the Italians. Go further east, into the region which is dominated by the False Prophet, and there no Sabbath at all prevails, and what do you find but weakness and duplicity in government, the family destroyed and mankind in a state of fear and trembling and degradation. Nothing can give you an impression of it, and no description can equal it. You must go and see it and be amongst it in order to appreciate and understand it. Go to countries more strictly heathen and behold how entirely besotted they are. They have no Sabbath day and keep none holy. It is not in the imitation of the Lord God Almighty, who rested upon the Sabbath day, that those nations spend their lives. So the Lord allows them to go down deeper into degradation and crime and vice and weakness and slavery and infamy.

Now, then, the very fact that there

exists amongst us these Sabbath Associations and Unions shows that there is a moral sentiment in behalf of keeping the law of God among people that respect His commandments. But then we do not and may not in the present state of things, considering the imperfection of mankind, accomplish all that we should. If we did we would certainly bring in the millennium to-morrow morning. Yes, it would begin to-night. Yet we are not the less obedient to the commandments of God, because the crowning triumph is delayed, and consequently we are in the line of receiving His blessing for that obedience.

The Fourth Commandment, my friends, is the First Commandment with blessing—"Wherefore the Lord blessed the Sabbath day and hallowed it. Mark, it was not the seventh day which He blessed, but the Rest day. The number of the day is of little value, so that it repeats itself weekly. Now, does any man before me to-night ask, "What blessing will come to me if I keep the Sabbath day holy?" Why, the answer to that immediately is, Keep the Sabbath day holy and you will find out. If you want to live long keep the Sabbath day holy. If you want to live at peace with your neighbors, keep the Sabbath day holy. If you want to have intelligence and education, keep the Sabbath day holy. If you want to live honestly among men and have men pay their debts to you as well, keep the Sabbath day holy and encourage others to do the same. Happy that community which has that spirit of honesty that lives up to all contracts.

THE AUSTRALIAN OF THE FUTURE.

BY JOSIAH RICE.

The Australian will have in his past history no Declaration of Independence, no Boston Massacre, no King George, to keep alive the tradition that the higher life consists, above all things, in hating tyrants. He received his true freedom—that is, the freedom to develop his social order in his own way—long since, and quite peacefully; and with this freedom he has inherited an immense respect for the social order itself. Consider, for instance, the prevalence of lynch law amongst us, and observe that the colonies, often with quite as bad elements to deal with as we have ever known, have been everywhere almost free from lynch law. The Sydney mob has been, in its way, as much of a nuisance, in proportion to the size of the population, as our worst cities have had to show. The old convict life left behind it enough bad characters to render several great vigilance committees necessary, if the colonial frontiersman had been as much a believer in that sort of thing as our frontiersman. Meanwhile, the ordinary types of degeneracy found in new countries have been well known in both New Zealand and Australia. The colonist has often drunk hard, like our frontiersman, and often gambled, has lived his wild life; and yet, after scarcely a generation of organized freedom, the colonies show a degree of conservatism of public spirit, of social discipline, of cheerful conformity to the general will of the community, which decidedly puts to shame, I think, such a region as our own California, as it exists at this moment. This I say not by any means solely on the basis of what I saw with my own eyes, but after a somewhat careful study of a good many sources of information. The very newspapers, as compared with our own, are evidences of a much higher and cleaner social consciousness. Only one prominent weekly that came under my eyes in Australia (the representative, namely, of the young Australian movement, whose motto is, "Australia for the Australians") made a show of imitating our own fashions of newspaper flippancy, irresponsibility, and rebelliousness. This seemed to me a very ably edited weekly, and I took it to be the organ of an important social tendency in the colonies; but I was far from believing that Australia, whenever it comes to exist in reality "for the Australians," will conform to the ideals of this journal. On the contrary, the Australian, while loving the liberty of his wild land, and of his out-door sports, will, if the present promise is fulfilled, always have a great love for social ties. New enterprises, where they are not handed over to the State, will from the first be conducted by organized association. The high development of trades-unions in such a new community as Victoria is already a sufficient indication of the general instinct. The rapid growth of Melbourne in comparison to the country population of Victoria, exemplifies the same tendency, especially if one contrasts the municipal development of this city, as shown by the very externals of the place, with the ill-kept streets that still distinguish San Francisco amongst the cities of our own land.—June Atlantic.

GLEANINGS.

There is no fit search after the truth which does not, first of all, begin to live the truth which is known.—H. Bushnell.

The man whom I consider as deserving of the name is one whose thoughts and actions are for others, not himself alone.—Blanchard.

Nothing is more noble, nothing more venerable than fidelity. Faithfulness and truth are the most sacred excellencies and endowments of the human mind.—Cicero.

If thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

SOMETIME-SOMEWHERE.

Unanswered yet! the prayers your lips have pleaded

In agony of heart, these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire—sometime—somewhere.

Unanswered yet! though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking.

So urgent was your heart to make it known,
Though years have passed since then, do not despair;
The Lord will answer you—sometime—somewhere.

Unanswered yet! Nay, do not say ungranted;
Perhaps your work is not yet wholly done.
The work began when your first prayer was uttered.

And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see—sometime—somewhere.

Unanswered yet! Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted.

Nor quails before the loudest thunder shock,
She knows Omnipotence has heard the prayer,
And cries, "It shall be done!"—sometime—somewhere. —Robert Browning.

THE UST KARA PRISON.

From George Kennan's article in the June Century we quote the following: "A Cossack corporal ran to the entrance with a bunch of keys in his hand, unlocked the huge padlock that secured the small door in the large wooden gate, and admitted us to the prison courtyard. Three or four victims, with half-shaven heads, ran hastily across the yard as we entered, to take their places in their cells for inspection. We ascended two or three steps incrustured with an indescribable coating of filth and ice an inch and a half thick, and entered, through a heavy plank door, a long, low, and very dark corridor, the broken and decaying floor of which felt wet and slippery to the feet, and where the atmosphere, although warm, was very damp, and saturated with the strong, peculiar odor that is characteristic of Siberian prisons. A person who has once inhaled that odor can never forget it; and yet it is so unlike any other bad smell in the world that I hardly know what to compare it. I can ask you to imagine cellar air, every atom of which has been a half a dozen times through human lungs and is heavy with carbonic acid; to imagine that air still further vitiated by foul, pungent, slightly ammoniacal exhalations from long unwashed human bodies; to imagine that it has a suggestion of damp, decaying wood, and more than suggestion of human excrement—and still you have no adequate idea of it. To unaccustomed senses it seems so saturated with foulness and disease as to be almost insupportable. As we entered the corridor, slipped upon the wet, filthy floor, and caught the first breath of this air, Major Potuloff turned to me with a scowl of disgust, and exclaimed, 'Otravitielni tiurma!' (Otrava-tel-nei tyoor-na)—it is a repulsive prison."

"The Cossack corporal who preceded us threw open the heavy wooden door of the first camera (kammer) and shouted, 'Smirno!' (smerno)—'Be quiet!' the customary warning of the guard to the prisoners when an officer is about to enter the cell. We stepped across the threshold into a room about 24 feet long, 22 feet wide and 8 feet high, which contained twenty-nine convicts. The air here was so much worse than the air in the corridor that it made me faint and sick. The room was lighted by two nearly square, heavily grated windows with double sashes, that could not be raised or opened, and there was not the least apparent provision anywhere for ventilation. Even the brick oven, by which the cell was warmed, drew its air from the corridor. The walls of the camera were of squared logs and had once been whitewashed; but they had become dark and grimy from lapse of time, and were blotched in hundreds of places with dull red blood stains where the convicts had crushed bed-bugs. The floor was made of heavy planks, and although it had recently been swept, it was incrustured with dry, hard-trodden filth. Out from the walls on three sides of the room projected long sloping wooden platforms about six feet wide, upon which the convicts slept, side by side, in closely packed rows, with their heads to the walls and their feet extended towards the middle of the cell. They had neither pillows nor blankets, and were compelled to lie down upon these sleeping-benches at night without removing their clothes and without other covering than their coarse gray overcoats. The cell contained no furniture of any kind, except these sleeping-platforms, the brick oven and a large wooden tub. When the door was locked for the night each one of these twenty-nine prisoners would have, for eight or ten hours' consumption, about as much air as would be contained in a packing-box five feet square and five feet high. I could discover no way in which a single cubic foot of fresh air could get into the cell after the doors had been closed for the night."

BREVITIES.

It is the foolish aim of the atheist to scan infinitude with a microscope.

Out of 600 convicts in Auburn State Prison, 500 confessed being led astray first by tobacco, then to liquor, then to crime, then to prison. Tobacco, alcohol and opium are a trio of devils in

benumbing, deadening and destroying the moral sensibilities.—Christianynosurs.

The New York Woman's Operatives' Union is trying to bring before the Legislature of the State a bill providing that employers of workingwomen shall not require their employees to work in rooms which are so poorly ventilated as to endanger the health of the occupants. The bill also demands that decent sanitary arrangements be provided, and that working-girls be allowed to sit down when not engaged in occupations which make standing necessary.

In New South Wales for the last year the consumption of liquor was $3\frac{3}{4}$ gallons per head. For Victoria the consumption was $3\frac{3}{4}$ gallons, in Queensland a little less than $3\frac{3}{4}$, and in South Australia about the same. Tasmania had a consumption of less than $2\frac{1}{4}$, and New Zealand's record was almost identical. In the United States the yearly consumption of beer alone is over 10 gallons per capita, while in Great Britain it is about 32 gallons per capita.

Many of the English and American exhibitors at the Paris Exposition attempted at the outset to have their portions, at least, of the display closed on Sunday. This the authorities would not allow, and in consequence the objectors to Sunday opening have decided to cover their displays with canvas screens on that day. The Parisian press denounce this as an impropriety amounting to a challenge, and as in very bad taste, as being against the usages of a nation whose hospitality the exhibitors are receiving.

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(January 1, 1889)

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BENEFITS TO POLICY-HOLDERS, nearly eleven million dollars.
INTEREST INCOME, over five per cent. on average net assets.
NEW INSURANCE WRITTEN, over one hundred and twenty-five million dollars.
ASSETS, over ninety-three million dollars.
SURPLUS, by New State standard, thirteen and a half million dollars.
INSURANCE IN FORCE, nearly four hundred and twenty million dollars.

Progress in 1888.

Increase in interest..... \$ 507,758 68
Increase in benefits to policy-holders..... 1,457,859 26
Increase in surplus for dividends..... 1,633,206 94
Increase in premiums..... 2,840,737 03
Increase in total income..... 8,346,455 71
Increase in assets..... 10,400,840 70
Increase in insurance written..... 18,270,436 00
Increase in insurance in force..... 60,950,989 30

Results of Forty-four Years.

Received from policy-holders in premiums in 44 years, 1845-88..... \$198,940,363 89
Paid to policy holders and their representatives..... 117,222,937 21
Assets held as security for policy-holders January 1, 1889..... 98,480,186 55
Total amount paid policy-holders and now held as security for their contracts..... \$210,708,123 76
Amount paid and held exceeds amount received..... \$11,762,760 87

Received from interest, rents, etc., in 44 years, 1845-88..... \$48,390,724 80
Death losses paid in 44 years, 1845-88..... 45,006,791 16
Interest and rents exceeds death losses paid..... \$3,283,933 64
Dividends paid in 44 years, 1845-88..... \$4,928,272 99
Surplus over liabilities, under New State law, Jan. 1, 1889..... \$13,500,000 00
Amount saved policy-holders from table rates..... \$48,428,272 99

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NEWS BREVITIES.

Mr. J. G. Clark, of Bangor, has given a herbarium containing 30,000 specimens to the Maine State College.

Thirty divorces were granted in one day during the recent session of the Supreme Court at Manchester, N. H.

The first bicycle was made in 1816, and was invented by Baron von Drais, who called his clumsy machine a Draisine.

By a vote of 184 to 82 the French Senate recently exempted students for the priesthood from military service after one year's drill.

It is estimated that the number of churches burned last year was 182, and all but twelve of them took fire from their own furnaces.

The Woman's Christian Temperance Union of Minneapolis will soon open a large coffee palace, where two thousand people can be fed in one day.

The Republic of Chili has decided to put a stop to Chinese immigration, but has appropriated \$500,000 to encourage immigration from other countries.

The population of the United States is estimated to be increasing at the rate of 100,000 each month from births, and about 500,000 a year from immigrants.

The Presbyterian General Assembly, May 27th, declared in favor of prohibition by a vote of 103 to 82. This action, however, was not in endorsement of any political party.

The solid brick house of worship of the First church of Johnstown was destroyed by the flood. Its pastor, Dr. E. W. Jones, and most of the membership were also lost.

The Wetz liquor law of New Jersey has proved to be a severe temperance measure, as it compels liquor men to pay their unexpired licenses over again or quit the business.

In Switzerland, we are told, ten per cent of the income from liquor licenses is expended in teaching the people the bad effects of alcohol. This is almost as consistent as licensing crime shops and punishing crime.

The Royal Naval Temperance Society of Great Britain reports that there is not a single ship or gunboat, hardly even a torpedo boat, in Her Majesty's navy that does not have the work of the National Temperance League on board.

For once a railway accident has served a good purpose. A freight train which was transporting Libby Prison from Richmond to Chicago was wrecked, May 16th, near Mayville, Ky., and thus a standing reminder of and incentive to sectional feeling was denied perpetuity. The fragments of the prison were picked up by the people as mementoes of the late war.

Mrs. Samuel Clements, National Superintendent of the Department of Purity in Literature and Art, for the Woman's Christian Temperance Union, has received the assurance of Postmaster-General Wanamaker that he will co-operate in securing the alteration of the postal regulation by which Bibles and religious books are heavily charged in the mails, while pernicious literature is carried for a trifling sum.

Dr. Booth, in the *British Medical Journal*, tells a horrible story of the spontaneous combustion of an alcohol consumer. He was sixty-five years old and a thorough sot. The remains were found against a stone wall in a burnt and charred condition. The soft tissues had been entirely consumed. Such instances are rare, but not at all impossible. Dr. Henry Miller tells us of the phosphoric odor at times emanating from the skin of drunkards, and mentions that their breath has been seen to glow in the dark.

The eighteenth report of the Evangelization Committee of the Free Church in Italy gives the number of churches connected with it as 32, having 1,522 communicants and 222 catechumens. There are 152 ministers and 12 evangelists, besides colporteurs and other assistants. Several new fields have been occupied within the past year; many interesting cases of conversions are reported. The most marked event in connection with the church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

A reliable medical writer of this country states that in the year 1866 the town of Oporto, in Portugal, shipped from its docks five times more wine, under the name of port wine, than it was possible to produce in the entire Douro valley, where the port grape is cultivated; that in the same year London consumed twice as much port wine as was shipped from Oporto; that New York, at the same time, used and sold half as much as London. Thus two cities only made up with fifteen times as much port wine as it was possible to produce from port grapes. If we add to this the rest of the world where still called port wine is used, we have not one chance in a hundred of getting "port that is port."—*Alcohol Inside Out.*

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SUNDAY-SCHOOL LESSON, JULY 7.

I SAM. 8: 1-14.

BY REV. WM. H. SOUDDER.

SAMUEL CALLED OF GOD.

The degeneracy of the times; the beginning of God's new dispensation for Israel; the permanency and development of the tabernacle toward the temple; the dramatic details of the lesson; and the contrast of the "no open vision," to the present perpetually open gospel, will form part of the class instruction. Meantime interested parents and teachers may note some points bearing on the spiritual nature of childhood, and gather fresh inspiration for its culture.

I. *There is the preparation period.* Three chapters are mainly devoted to Samuel's preparation. From these we learn that the period begins before the child is born. Let this rivet teachers' and parents' eyes. Those under your instruction are being trained for children yet unborn. Perhaps the very manner in which Elkanah's piety and Hannah's almost Nazarene consecration comes from you, may prepare some heart to devote a future Samuel to the Lord. But, aside from this, most of us have to do with the preparation period of youth, and important elements in that preparation can be found here. Specific dedication to God's service (i, 28); instruction in sacred things (ii, 21; Luke ii, 40); training in divine service (iii, 1); no one of them complete or sufficient by itself. Presumably Christian parents and instructors do the first. Presumably they seek to do the second, laying a deep and broad foundation in Scripture knowledge, prayer, reverence for the sanctuary, and by attendance with them at religious services, making spiritual instruction wholesome and delightful. But the third—ah! there's the rub. Teaching children how they can do something for God. It is the most necessary, the most puzzling, the most neglected part of the child's spiritual training. Its importance makes it thrice mentioned by the sacred penman (ii, 11, 18; iii, 1), with the added force of a tense signifying a continual or habitual doing. This doing avoided at once the error of supposing the child capable of undertaking an adult's ministrations, and of doing nothing until thus capable. Easy work for little hands, light responsibilities for the budding mind, directing the child's attention to service—these made Samuel's first years. Lighting lamps, opening doors, running Eli's errands were slight things in themselves, but the actual child-service was preparing for judge and prophet-service. So we leave the "how" of present child-service for thoughtful, practical parents and teachers.

II. Sooner or later there comes an awakening to children thus trained. Two phases of this in Samuel's case are worth noticing: (1) "Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him" (V, 7), and this notwithstanding the consecration, instruction and service. Whether Eli worried over this is not stated, but many parents do, with an anxiety that sometimes defeats the very purpose they most desire. When should children be religiously awakened? When should they be converted? It is not for us to set times and rules. The disposition, the circumstances, the moving of the Spirit, are factors to be carefully considered. Samuel was now twelve, perhaps sixteen, and the time had come. Those mother's prayers, those constant ministrations, those habitual ministrations, were forces revolving his soul towards the light, and the Sun of Righteousness was now to rise in glorious splendor upon it. "And his coming was as the morning" (Hos., 6, 3). (2) "Eli perceived that the Lord had called the child"; but not till the call was thrice repeated. Are there not many Elises now-a-days in this regard? There are many studying this lesson who perhaps wonder what is the matter with their children—their scholars. They seem to be running wild to discern the Lord's call to their children. That call produces various results which need skill to discern and deal with. Can it be that the questioning, the doubting, the flings and flippant remarks, the seeming indifference and even determined resistance, are the workings produced by God's call to the youth? They may be; do not too hastily denounce them the devil's work. On the other hand, many bid their roused Samuels go back to sleep, declaring their convictions "excitement," "fancy"—setting themselves as judges to determine at what age God does not call children—fobbing the children to come to Christ because "not old enough." Let God instruct thee, O Eli! His calls come at every age, and in every manner.

III. Finally comes the change—the soul's ear open for messages, the will ready for action. An impressive picture—that night scene! The aged man, the loving youth, the eager feet, the waning light, the expectant heart, the "uncovering of the ear," as pushing back the hair to tell a secret, the presence of God, the severe message, the restless mind, the unwilling announcement to Eli. It was a severe test for the lad, but his was to obey. And this is always the first lesson, and the middle and the last; Saul could not learn it, and perished; Samuel learned and lived.

Two lessons mark the conclusion: (1) That prayer (V, 10) is a model well to set up before a child. Not what the Lord can do for me, as is so often heard, but, "Speak, Lord, for thy servant heareth," with emphasis on every word successively—the child's way of saying,

"Lord, what wilt thou have me to do?" (2) Children may have messages for parents from God, and thus make it ever true that "a little child shall lead them." PLYMOUTH CHURCH.

FEMALE SUFFRAGE—I.

The matter of giving to women the right to vote, is rapidly coming to the front. Never since the world began was there so much thought about it, or so much talk, as there is to-day. And what is specially ominous and suggestive of what is coming in this line, is the fact that more and more persons of eminence, of both sexes, are coming out strongly in its favor. Eminent ministers of the Gospel, grave Judges of the Supreme Court, Senators and Representatives in Congress, and others high in office and influence, are known to favor the movement. The matter is being discussed in nearly all the State legislatures, and in them all unexpected numbers have voted in its favor. In Massachusetts the legislature empowered her with the right to vote on educational matters throughout the State. As this is the most important of all matters of State legislation, it seems singular that her suffrage should be limited to that! But having given her the greater—the less will come in due time. In Michigan one house of the Legislature recently voted her a still larger scope of suffrage, and there is hope that it will pass the other house and become a law; but if not by the present legislature, it doubtless will be by another. In Connecticut legislative action has been alike favorable. In Iowa partial suffrage already given—is doubtless soon to be followed by taking away the last bar which prevents her voting on all affairs of state. In Washington Territory, the Territorial legislature granted her equal rights with men, and but for the adverse ruling of the courts she would have been in the exercise of it to-day.

But Kansas leads all the States in this great reform. In that State, so renowned for its rapid growth, its temperance, its thrift, and freedom from poverty and crime, woman is empowered with right to hold all municipal offices, and to vote in all municipal affairs. And there the experiment is setting forth its grandest illustrations. These are but heralds of woman's emancipation—the harbingers of the coming of a vast army of helpers, indispensable to the removal of the great obstacles which obstruct the coming of the glory of the latter day. See how woman is coming to the help of man in all other lines! In those most important places—the common schools—she is there, doing more than half the work in these United States! In the Sunday-schools she superintends and teaches, and exerts an influence there probably equal to the other sex. And mark, her voice and her vote in all their affairs is as eagerly sought and counted as those of the male teachers at her side! In missions, home and foreign, with equal step, she marches forward with her brother, as instant as he is on the worlds conversion. And now she has her independent society and board of officers, treasury and agents! Who objects to it, or questions her competency to manage so great a matter? But in the great matter of the overthrow of the liquor power she has specially shown her great ability, her tact and her power.

The W. C. T. U. is to the writer, and has been from the beginning, a marvel of wisdom, faith, perseverance and zeal. The extent of its ramifications, the number of its lecturers, the unnumbered weekly prayer meetings, the dignity of its great meetings, the remarkable ability of their speeches and essays, and the grand good sense which have characterized them so far, seem to me almost as wonderful as inspiration. And when I have gone from their meetings, I have said with Peter: "Who can forbid water, that these should be baptised who have received the Holy Ghost as well as we." S. BRISTOL.

THE AMERICAN SABBATH UNION.

To the Pastors of all the Evangelical Churches and all the Friends of the Sabbath in the State of California—DEAR BRETHREN: The undersigned Committee of the American Sabbath Union, in the interests of both the Church and the nation, and in behalf of the morality of the people and the liberty of the citizen, earnestly desire to organize all the forces of California, so as to successfully resist the invasion of the American Sabbath, the homes of working men and the places of Christian worship, by legitimately protecting the Sabbath rest day, guaranteed to every American citizen.

In order to better preserve the social order and individual liberty from the impending perils to which the nation is now exposed—the American Sabbath Union, through its appointed officers, will organize two State Associations, one in San Francisco and one in Los Angeles, in the month of August next. The Field Secretary, the earnest and efficient Rev. Wilbur F. Crafts, will be present and assist in organization. That this may be the more efficiently done your Committee most respectfully requests that a simultaneous movement be made on the 2d or 3d Sunday of July, by all the pastors of the evangelical Churches of the State, preaching on the Sabbath question and presenting the objects contemplated by the American Sabbath Union and the importance of the immediate organization of all the friends of the Sabbath in the State. "Our dependence is in this effort to preserve the day is the power of the Holy Spirit, by which agency all nations may be led to see its significance." [Signed: Mr. Robert J. Trumbull, Hon. Chancellor Hartson, Rev. G. S.

Abbott, D.D., Rev. S. H. Willey, D.D., Rev. O. C. Miller, Rev. John Hannon, D.D., District Committee representing six evangelical Churches. Rev. Edward Thompson, D.D., Secretary for the State of California (address, Los Angeles), Rev. Andrew J. Nelson, D.D., Secretary for San Francisco district, embracing Montana, Idaho, Utah, Arizona, Nevada, Washington, California, Oregon, Alaska. Address, 1037 Market street, San Francisco.

The romantic history of a temperance tract has just come to light. One of Mrs. Mary Leavitt's pointed leaflets was translated into the Siamese language while she was at Bangkok, and extensively circulated. A man connected with one of the Buddhist temples chanced to read it, liked it and rendered it in verse. A nobleman who owned a press had the verses printed, and distributed five hundred copies at the "hair cutting festival" of his son. An immense number is now being sold.

The new Plymouth church, Peoria, Ill., started with a colony of forty-five from the First church. It was recognized June 10th, and now has ninety-six members.

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